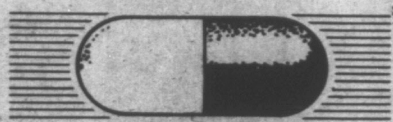


The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 13, 1984

Published Since 18



Capsules

Building down; no new permit

VARNA, Bulgaria — The building and pastor's apartment of the Varna Baptist Church, located within a section of the city marked for urban renewal, has now been knocked down.

Although hopes of the congregation were high to receive another building or building location in exchange, only an apartment for the family of Pastor J. Todorov is to be provided.

Bibles in Berlin

EAST BERLIN — The number of Bibles published in the German Democratic Republic last year reached 62,728, according to figures from the Evangelical Bible Societies in Berlin and Altenburg released by "Wort und Werk," the Baptist Union monthly.

There were 13,813 New Testaments, 26,760 Scripture portions, and 248,724 chosen texts published. The figures do not include an additional 352,025 biblical texts printed and distributed in various other channels.

Thai students buy 250,000 tracts

BANGKOK, Thailand — After surveying more than 1,000 high school students to find out their thinking on religion, the Thailand Bible Society recently produced Scripture portions and selections entitled, "Success," "True Success," "Friend for Life," "True Friendship" and "The Ideal Girl." The printed materials spoke directly to the needs of the students, as perceived in the survey. All 50,000 copies of each title were sold out within weeks.

Mexican Baptist students evangelize

CIUDAD JUAREZ, Mexico — Ten Mexican Baptist university students have launched a new ministry to families in a workers' housing development in Ciudad Juarez, just across the Rio Grande from El Paso, Texas. The students worked for several months visiting, witnessing, and teaching in the neighborhood.

Twenty-three families opened their homes for Bible studies and more than 35 people publicly declared their faith in Christ.

Missionary couple searches China for footsteps of "Old Devil Woman"

BIRMINGHAM, Al. — Armed simply with a visa, a biography, and a "heart full of prayers," one missionary couple recently stepped back a century into the China of legendary missionary Lottie Moon.

Charles and Sara Mullins, retired missionaries on volunteer assignment in Macao, were the first Southern Baptists known to visit the actual site of Lottie Moon's church and home since Southern Baptist missionaries were evacuated from China in the 1950s.

"I realize that Lottie Moon's ashes were buried in Crewe, Va., but I wanted to search for any trace of her footprints in the form of monuments to her, churches where she worked, houses where she lived, people who may have remembered her, streets where she walked," Mr. Mullins said.

The first leg of their journey brought the Mullinses to Shantung Province, the large northeastern province near Japan and South Korea.

The home of Confucius, and location of the famous Tai Shan Mountain,

this province was also one of the areas where Southern Baptist missionaries pioneered in the mid-1800s. The Shantung Revival, called by many missionaries "one of the greatest outpourings of God's Spirit in missions history," occurred here.

In Shantung the Mullinses requested visas to Yentai, formerly Chefoo, the port city where Lottie Moon landed by ship in October of 1873. After a twenty-four hour wait, visas were granted and the Mullinses made the first significant step in their "search for Lottie Moon."

"With our Yentai visas we set out by train for the seven-hour trip through beautiful farm and orchard lands for Yentai," Mr. Mullins said. "Yentai is the place of many apple orchards. Lottie Moon must have loved this beautiful area of Shantung Province."

In Yentai the Mullinses made a second plea for visas, and were given permission to visit Penglai, formerly Tengchow, the city where Lottie Moon made her headquarters.

Using the book *The New Lottie Moon Story* for reference, they hired a guide and a taxi, and made their way to "Lottie Moon Country."

As they made the hour and a half taxi drive, the guide filled the Mullinses in on Penglai history, "and I filled her in with the story of Lottie Moon and the one true living God," Mr. Mullins said.

In Penglai is an array of temples housing the famous Chinese goddess Tian Hou, the goddess of fisherman. Worshipped all over China, this goddess is especially revered in the Penglai area. It was against the background of this worship that Lottie Moon did her life's work.

In a very old section of the city the Mullinses found the church where Lottie Moon worked and worshiped

most of her forty years in China. Called the Monument Street Baptist Church, it was built around 1866 for \$3,000.

Near the church was the monument erected in honor of Lottie Moon, Edmonia Moon, T. P. Crawford, Sally Holmes, and other missionaries who labored in China.

Lottie Moon's house, located close to the church, is still standing. The house was built for her by missions offerings from the United States.

The church building has been locked for many years and is greatly deteriorated. Like so many other churches in China, it was closed during the Cultural Revolution, and has not been used for worship for a long time.

Although the Mullinses could not enter the padlocked church on the Sunday they visited it, they stood outside on the same street where Lottie Moon walked and witnessed to people who called her "Old Devil Woman," and later, "Heavenly Book Visitor."

"We shared briefly with the crowd around, who depend on Tian Hou for protection, the story of a small and gracious lady from Virginia who came there 111 years ago to tell them of Jesus our Saviour," Mr. Mullins said.

When asked if any of the crowd had ever heard of Lottie Moon, the answer was "We are too young to have known of someone who lived so long ago."

While Lottie Moon's memory may be vague in the land where she lived, in another part of the world it grows stronger every year with the Lottie Moon Christmas Offering for Foreign Missions.

"Southern Baptists remember her — the one who challenged and continues to challenge them to give to world missions," Mr. Mullins said.



Hunger relief brings hope

NEW HOPE — A tiny baby, recovering from severe malnutrition, lies in his mother's arms at a relief center near Woleta, Ethiopia, where feeding and medical care salvaged his life. Several such centers, run by the Sudan Interior Mission, began five months ago in southern Ethiopia before people started dying in large numbers as they have in the north. The Southern Baptist Foreign Mission Board contributed \$50,000 in hunger relief funds through the Baptist Mission of Ethiopia to assist the SIM project. (BP) PHOTO BY John Cheyne

What's Inside

Editorials, Page 2

Rio de la Plata memories

Faces and Places, Page 9

The Carraways

Rio de la Plata volunteers, Page 3

Mission will bulldoze road to

Ethiopia, Page 3

Editorials by don mcgregor

Rio de la Plata memories

Mississippi Baptists' partnership arrangement with the churches of the Rio de la Plata area will reach a climax in 1985 when 225 people are expected to go to the countries of Uruguay and Argentina to serve in simultaneous revival crusades.

Next year is the last year for the operation of the official partnership arrangement. It has been extended for one year past the original 1984 conclusion.

The idea of 225 Mississippi Baptists descending on those two South American nations is a thrilling one. There will be four groups with each one having 15 to 20 teams. Three groups will go to Argentina during three time periods, and each of those groups will have 20 teams. Additionally, there will be one group to go to Uruguay with 15 teams. Each team will have at least three people.

Each team will go to two churches. There will be a preacher, a singer, and a layman. The layman will be used in witnessing and testimony situations. More than three may be on a team if desired.

More people are needed. It is not inexpensive, but it is a once-in-a-lifetime trip and missions ministry. This is what the partnership ministry has been all about. This is the climax for all that has been done during the first four years of the arrangement. This is why we have missions endeavors.

Preachers, singers, and lay people are all needed. But time is growing short. Plans need to be put into operation immediately.

The travel agency for the crusades, Bryan Tours, has estimated a cost of \$1,600 for the necessary expenses of the trip. A deposit of \$100 is needed by Jan. 1 if possible. After that there is the possibility of an additional \$50 fee

for late registration.

The first teams going to both Argentina and to Uruguay will leave Jackson in mid April. Fifteen days away will include the time during the crusade, two nights in Buenos Aires, and one night in Rio de Janeiro.

For instance, the first teams going to Argentina will leave Jackson on April 15 and arrive in Buenos Aires on April 16. On the 16th there will be an orientation session, and the first revival crusade will begin on April 17. It will last through April 21, and then the 22nd and the 23rd will be spent transferring to the next assignment. The other crusade will be April 24 through 28. On April 29 there will be a victory service, and all will depart for Rio de Janeiro. The groups will leave Rio on April 30 and arrive in Jackson on May 1.

There is no measuring the impact that the arrival of this many Mississippi Baptists will have on the lives of the Baptists down there. The Baptists there are very warm, dedicated, courageous people; and the arrival of kindred souls from Mississippi gives them encouragement that cannot be imagined.

In two trips to Argentina I have spent a great deal of time with Argentine Baptists, both clergy and laity. They are interesting, even fascinating people. Twice I have stayed in homes where there was no one who could

speak English. My Spanish, even though I studied it a couple of years in high school, is so limited as to be an embarrassment. Yet there was no lack of good will and fellowship.

I remember Jose Santamaria, whose grandfather was an Italian immigrant. The grandfather was a Catholic when he arrived and later became a Baptist. His 62 descendants in Argentina are all actively serving in Baptist churches. Santamaria lives in San Juan.

I remember Diana Gonzalez, who is from Bahia Blanca. She was a young lady in her early twenties who met the group at the airport in Bahia Blanca, and I decided not to speak to her for fear that she didn't speak English. She turned out to be the interpreter and spoke five languages. She was leaving soon after that for Europe for further language study.

I remember Juan Carlos Vasquez, who had lived in Houston, Texas, for nine years. He, too, lived in Bahia Blanca and hosted a big cook-out (asado) for the entire Mississippi group, their Argentine hosts, the missionaries, and the interpreters when we were in his city.

I remember a pastor in Rosario named Avelos. A few of us ate lunch at his house one day. He had no car and did his visiting on foot until his church members chipped in and bought him a bicycle.

Guest opinion . . .

What is a "liberal"?

By Jimmy Draper

The term "liberal" is rather elusive and difficult to define, meaning different things to different people. Sometimes it is used as the opposite of "conservative." Many inerrantists today define a "liberal" as anyone who refuses to affirm the inerrancy of Scripture. Many use "liberal" to refer to anyone who is to the left of themselves in the theological spectrum. From a historical perspective, however, theological liberalism is a term applied to a theological movement which arose in the 18th century from the German Enlightenment. In order to understand what theological liberalism is all about, we must look at its methodology and its theology.

The methodology of liberalism involves three basic concepts:

1. Liberalism attempts to reshape Christian orthodoxy to meet the presumed demands of modern life and thinking. The original purpose of the liberal movement was not to destroy Christianity but to make it acceptable and relevant to modern man. Harry Emerson Fosdick, the most noted preacher of liberalism, said that the choice was not between the new theology and the old theology, but between the new theology and no theology. By this he meant that the old Christian orthodoxy is no longer acceptable to modern man. Therefore, unless we modernize Christianity, it will disappear from the earth as a religious faith.

Liberalism has attempted to bring about this modernization. People today, the liberals tell us, cannot believe in a creation of the earth in six literal days, the many stupendous miracles recorded in scripture, the idea of a universal flood, the concept of God coming to earth in the form of man, the concept of warfare with evil spirits, the concept of a final judgment with the resulting heaven and hell, etc. Therefore, liberalism attempts to reinterpret these Biblical stories in order to make Christianity a viable option for modern man.

2. Liberalism is based upon the rejection of all absolute authority, whether it be Biblical authority, ecclesiastical authority, governmental authority, or whatever. The mind of man becomes ultimate authority, and every truth claim must pass through the grid of man's own intellect. The general result of this is to elevate experience above theology.

3. Liberalism is based upon the idea of natural continuity or relativism. This concept removes all absolute distinctions. Nothing is always right or always wrong. It removes any divine intervention in human affairs. It eliminates the supernatural. Situational ethics becomes the pattern of thought and conduct.

These basic principles have resulted in a rather distinctive liberal theology:

1. A new Bibliology. The Bible is

now regarded by liberals as a human book, and it is subject to critical methodologies just like any other piece of literature. They acknowledge that it contains many valuable concepts, but they say it also contains many quaint and mythological concepts which are no longer tenable to the modern mind. We are to accept what is eternally relevant and valuable, but we must reshape that which we deem to be mythological and primitive. Fosdick, for example, stated that Christianity has always held to an eventual triumph of God over evil. Traditionally, this triumph was pictured in the terminology of a second coming of Christ. Of course, he said, we can no longer retain this outworn idea; but we can still believe the truth which this ancient thought form was trying to express. God is building His kingdom and there will be a renewing of our life, both individual and social, to bring it into conformity with the will of God. Thus, he said, the essence of the faith is retained while the thought form in which it was once enclosed is abandoned. The liberals did not regard this as a rejection of scripture. They rather referred to it as reinterpretation of scripture in line with our modern knowledge.

2. A skepticism regarding the supernatural. The liberal professes to believe in God, but his God is quite different from the God of traditional,

Biblical Christianity. There is a severe downplaying of the transcendence of God and an unusual emphasis upon the immanence of God. The liberal accepts the basic principle of uniformitarianism, the belief that everything which has ever happened and everything which will ever happen can be explained essentially in terms of natural causation. This leads to an eager acceptance of the theory of evolution, for example, which is simply uniformitarianism in the area of biology. This skepticism leads to an almost complete reinterpretation of the miraculous in scripture, i.e. the Israelites did not cross the Red Sea on dry land, rather they waded through a marshy area on their way to Canaan. The sun was not miraculously blotted out in Egypt, rather there was a solar eclipse, which the superstitious people of that time regarded as a divine sign. Jesus did not walk on the water, as commonly supposed, rather he waded through the surf. Jesus did not actually rise from the dead in a physical body, rather His life was extended through his teachings — through the lives of His disciples, etc. etc.

3. A new theology. Liberalism produces an immanent God, a human Christ, a deprived (but not depraved) man, and a social gospel. God is no longer the creator and sustainer of the universe; He is simply an immanent force among us prompting us to do

(Continued on page 12)



The Baptist Record

(ISSN-0005-5778)

515 Mississippi Street

P.O. Box 530

Jackson, Miss. 39205

Don McGregor

Editor

Tim Nicholas

Associate Editor

Anne McWilliams

Editorial

Associate

Baptist Record Advisory Committee: Ferrell O. Cork, Jr., Aberdeen; Marcus Finch, Meridian; Bruce Hill, Lexington, vice-chairman; Owen Lusk, Columbia; Robert H. Jackson, Brandon; Dan Thompson, Harpersville, chairman. Ex-officio, Evelyn Keyes, Jackson, secretary.

Subscription \$7.35 a year payable in advance.

Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Journal of
The Mississippi Baptist
Convention

Charles Pickering
President

Earl Kelly

Executive Secretary-Treasurer

Volume 108

Number 45

The Baptist Record

Mission will bulldoze road to starving Ethiopians

By Robert O'Brien

ADDIS ABABA, Ethiopia (BP)—Southern Baptists gained permission in a pivotal meeting to bulldoze a 40-mile road through 10,000-foot mountains to salvage thousands of starving people in Ethiopia's Menz-Gishe area.

Officials of the Marxist nation also approved an offer from Southern Baptist missionaries in Ethiopia to survey the area where they once worked and designed programs of short-range relief and long-range development.

The opportunity to return to rural Menz-Gishe represented an emotional moment for the missionaries, who lived and worked there for 10 years before the government moved them out of the troubled area and into the capital city of Addis Ababa in 1977.

It also provides a chance to preserve countless lives before Menz-Gishe gets as bad as the highly publicized situation to the north.

Already, reports out of Menz-Gishe, located on the southern perimeter of famine-stricken north Ethiopia, indicate at least 500 people and 159,000 animals have died in the area, populated by an estimated 250,000 persons.

The government's decision to allow the mission to re-enter Menz-Gishe came with stunning speed after a delegation from the Baptist Mission of Ethiopia and the Foreign Mission Board met with Debele Densa, first secretary of the Workers' Party of Ethiopia for the Shoa region.

Approval came within 24 hours

after Densa took the request to higher authorities on Nov. 29. By that time, the missionaries and Foreign Mission Board human needs consultant John Cheyne had already begun planning the difficult return to Menz-Gishe. Cheyne, a former missionary to Ethiopia, planned the original development program which made it possible for Southern Baptists to first enter the country in 1967.

Within two weeks of the decision, a mission-financed bulldozer will join 12,000 Ethiopians trying vainly to re-open the road to Menz-Gishe with crude hand tools. The journey into Menz-Gishe takes nearly seven hours in a four-wheel drive vehicle, even when the road is open.

The Foreign Mission Board approved a mission request for \$150,000 in hunger funds to rent a bulldozer and purchase the relief vehicles and supplies necessary for immediate hunger relief. It will only be enough to get the relief operation underway.

Earlier the mission received another \$50,000 from the FMB to help the Sudan Interior Mission (SIM) finance a feeding and health care program in Woleta in the south.

Cheyne and the missionaries expressed amazement at events which seemed to miraculously link to propel Southern Baptists out of Addis Ababa and into the thick of famine relief. Each piece fell into place as they moved among government offices, relief agencies and equipment suppliers to gain crucial information,

promises of cooperation and equipment.

Three career couples and two single personnel, already deeply involved in spiritual and physical ministries in Addis Ababa, faced their opportunity enthusiastically, but realistically.

"We've taken on a long-term need," missionary agriculturist Lynn Groce told Cheyne during a special called meeting of the mission. "Can we count on Southern Baptists and the Foreign Mission Board for backing?"

"If this country misses another rainy season, you 'ain't seen nuthin' yet," missionary veterinarian Jerry Bedsole added with emphasis.

Cheyne responded \$5.6 million in unfunded hunger and relief requests from around the world waited on his

(Continued on page 5)

Jimmy Allen inaugurates Lauderdale's local ACTS

Jimmy Allen, president of the Southern Baptist Radio and Television Commission, was a program personality on a live telecast Dec. 2, when Lauderdale Association inaugurated its local programming aspect of the American Christian Television System.

Lauderdale Association was said to be the first association in the nation to set up operations in order to engage in local programming over the ACTS network for its area. In Lauderdale County ACTS is piped into homes over the cable facilities of TV Selection System. The general manager of TVSS, Glen Colvin, also was a program personality as Lauderdale Association initiated its local programming.

Though a number of churches have had the capability of initiating live programming, it was announced that Lauderdale was the first association to install such capability. A board of directors in the association was formed for that purpose, and that board was in charge of the program used to kick off the live programming. Vince Smith, pastor of Fifteenth Avenue Church, Meridian, is chairman of the board and served as master of ceremonies for the program. Leon Young is director of missions for the association.

Pastors and other staff members of churches that are affiliated with the board were also program personalities. They were joined by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, and Young.

The public was invited to the live broadcast from the association's Baptist Center and to the dedication services of the center's program area.

Rio de la Plata still needs workers

Hundreds of Mississippi Baptists are still needed for projects in the state's partnership with the Rio de la Plata of South America, according to Don Mines, missionary to Argentina, who is Mississippi coordinator for the partnership during his current furlough year.

The Rio de la Plata is the three countries of Paraguay, Uruguay, and Argentina.

Some 225 preachers, singers, and lay people will be needed for evangelism efforts during April, May, and June. Sixty teams of at least three people each will be going to Argentina, and 15 teams of three or more will be going to Uruguay.

All of the Uruguay groups will go at the same time. They will leave April 18 and return May 1.

The 60 Argentina teams will go in three shifts, one each month. The first will leave April 15 and return May 1. The second will leave May 13 and return May 29. The third will leave June 10 and return June 26.

A \$100 deposit is needed by Jan. 1 if possible for those who are going. The total cost is estimated at about \$1,600.

There are also other needs that

have been reported. The International Baptist Theological Seminary in Buenos Aires, Argentina, is requesting someone to assist in microfilming historical documents and training someone to operate the microfilming equipment. The seminary has microfilm readers but does not have the equipment for producing microfilms. The hope is that

(Continued on page 5)



Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, speaks for a moment before leading in prayer during ACTS Network dedication services in Meridian.



Vince Smith, pastor of Fifteenth Avenue Church, Meridian, and chairman of the board for ACTS in Lauderdale Association, left, Jimmy Allen, president of the Southern Baptist Radio and Television Commission, the parent entity for ACTS, second from left, Glen Colvin, general manager of the Meridian television cable company, second from right, and Leon Young, director of missions for Lauderdale Association, right, symbolically threw the switch that put the Lauderdale Association ACTS facilities on the air.



Jimmy Allen, Radio and TV Commission president, holds the script as he waits off camera for his cue and watches the monitors of the program during the dedication service for the ACTS Network in Meridian.



THE SUBSTANCE OF LIFE — Southern Baptist missionary veterinarian Jerry Bedsole talks with Ethiopian workers at a feeding center run by the Sudan Interior Mission (SIM) in southern Ethiopia. The team has just mixed vats of dehydrated milk and "fafa," a combination of vitamin-enriched grains, soy beans and dried milk. That has become the substance of life for hundreds of Ethiopians the SIM team has saved from starvation in southern Ethiopia. The team, recently bolstered by \$50,000 in Southern Baptist hunger funds, entered the marginal area in time to stave off the type of starvation which has grabbed world headlines in northern Ethiopia. (BP) PHOTO BY Robert O'Brien.

Projections paint mixed results

NASHVILLE, Tenn. (BP)—Statistical projections for Southern Baptists for 1984 indicate a sluggish, mixed year when compared to the last four years of strong gains.

These projections are based on statistics from 26,039 church letters received before Nov. 13, 1984, in the research services department at the Southern Baptist Sunday School Board. Martin Bradley, secretary of the research services department, said caution should be exercised in making final conclusion regarding changes because statistical sampling error could cause the estimates to differ either up or down by three- or four-tenths of one percent.

The final statistics from Southern Baptist churches will be released in February 1985 by the research services department and should ultimately contain figures from approximately 36,700 churches. The February report also will contain the new total for number of churches in the Southern Baptist Convention.

Projected statistics for 1984

	1983 Total	Estimated 1983-84 % Change	Estimated 1983-84 Numerical Changes	Estimated 1984 Total
Baptisms	394,606	-6.5	-25,649	368,957
Church Membership	14,185,454	1.2	170,225	14,355,679
Ongoing Sunday School enrollment	7,815,443	0.4	31,262	7,846,705
Church Training enrollment	1,987,390	-0.6	-11,924	1,975,466
Ongoing Church Music enrollment	1,656,764	1.0	16,568	1,673,332
Ongoing WMU enrollment	1,175,354	-0.7	-8,227	1,167,127
Ongoing Brotherhood enrollment	565,349	0.9	5,088	570,437
Mission Expenditures	\$529,283,289	6.7	\$35,461,980	\$564,745,269
Total Receipts	\$3,370,450,515	7.9	\$266,265,599	\$3,636,716,214

Emery will retire at end of December

By Tim Nicholas

Leon Emery is a man who knows his strengths and weaknesses. "I don't sing, I hate typing... I'm an average preacher," says Emery, who retires at the end of this year from the Mississippi Baptist Convention Board. "But I am an administrator, a leader, well organized."

All who know Leon Emery agree that he is one of the best organized men in Mississippi Baptist work. Emery will be retiring as director of a department that depends on organization. Since the first of 1977, Emery has directed the Church Administration - Pastoral Ministries Department. And he has been doing church administration work for the board since 1968.

"I'm a well disciplined — some would say methodical type of person," he says. "To sum it up in one statement, I get a good batting average for solving my problems before they happen," he says. And he does it through structure, guidelines, and setting priorities.

A consummate list maker, Emery says he generally knows within five to eight minutes from the time he gets into the office what his priorities are and what his day will be like.

A large part of his organizing ability shows itself when one realizes that its whole work is done by Emery and his secretary Dot Smith. He has about 100 people in the state who are approved workers in some phase of the work — church planning, conflict management, deacon-wife work, skill development, kindergarten-day care, and secretaries. "I cannot think of an area of work that I couldn't call somebody from the state to do," says Emery.

He spends about 50-60 percent of his time in the office planning and producing materials, promoting the

work. The rest is on the field, mostly night meetings.

"It's not as hard to say no as it once was," says Emery. "When you know your priorities and know your audiences and your capabilities, you can say no and go home and sleep."

He is most proud of the development of interest in time management, planning and equipping pastors and deacons and staff. "I feel good about that. We're constantly having requests for conferences in those areas," he says. He also likes the new interests in yokefellows who work alongside deacons.

Emery and his wife, Jesse, grew up near Greer, S.C., and after battlefield service in WWII, he became active in the church where her parents and his mother were active. Walter Satterfield, still a pastor in Greer, explained to Emery how to become a Christian. The church started calling on him to pray, for both of them to teach Sunday School, and later as Sunday School superintendent.

When he began to see he'd have to get into the work fulltime, he started back to high school, having dropped out in the seventh grade years earlier. Quickly he finished the high school test, finished junior college in South Carolina, and went to Mississippi to go to school. He'd asked Percy Ray, a longtime Mississippi preacher, what some good conservative schools were. Ray named Baylor, William Carey, Carson Newman, Mississippi College, and California Baptist College. Emery chose MC and while in junior and senior college served as pastor of several churches.

In 1960, he went to become director of missions in Bolivar Association from the pastorate of Morrison Chapel in Cleveland. In 1962 he became DOM in Washington Association and joined the convention board staff in 1963. Since then he estimates he's served more than 20 interim positions in various churches.

He says he'll stay put in Mississippi upon retirement. "My family has

N.C. Baptists affirm women, farmers, officers

ASHEVILLE, N.C. (BP) — North Carolina Southern Baptists reelected all their convention officers and reacted to resolutions passed by the national Southern Baptist Convention in Kansas City last summer on the ordination of women and the production and use of tobacco at the annual meeting of the Baptist State Convention of North Carolina.

A resolution on "women in Christian ministry" reaffirmed resolutions at the North Carolina convention in 1975 and 1983. It stressed that ordination is a matter for each local church — not the national denomination — to decide and expressed respect for the right of all persons to respond to their call to ministry.

The tobacco resolution drew considerable debate. The original resolution described the resolution passed at Kansas City as "simplistic." It agreed "health risks from tobacco use must always be acknowledged" but said the tobacco industry is "an important and complex part" of the state's economy and many people involved in that industry "historically have been dedicated leaders and supporters of member churches of the North Carolina state convention."

It expressed appreciation to tobacco farmers and "other engaged in related industries" who loyally support their local churches and denominational ministries and acknowledged "the individual freedom of tobacco farmers... to earn a livelihood as determined by their own consciences and personal convictions under God."

followed me up till this point. This is their home," he says.

Emery says he asked a lot of people whether he should retire this year or stay on especially to do some writing. He says he decided to retire with his health intact. But he's enjoyed it all. In the training of key church leadership, "an area that largely had been neglected," he says, "I'm right in the heart of where the action is."

Illinois opposes Vatican ambassador

PEORIA, Ill. (BP)—Nearly 700 registered messengers avoided divisive issues—including the question of the ordination of woman—during the annual meeting of the Illinois Baptist State Association Oct. 30-Nov. 1.

During the meeting, Charles H. Chandler, pastor of Pennsylvania Avenue Baptist Church, Urbana, was elected president, succeeding Donald L. Sharp, pastor of Faith Tabernacle Baptist Church, Chicago, who served two years as the IBSA's first black pastor.

Messengers approved a resolution voicing their opposition to the establishment of an ambassadorship to the Vatican and pledging their sup-

port for "any and all legal efforts to have it abolished."

In addition, they instructed the state association's executive committee to send a letter to the Executive Committee of the Southern Baptist Convention expressing regret and opposition to "the SBC Committee's decision not to participate in a lawsuit opposing the ambassadorship."

Evangelism meet will hear Mikel Williams

Mikel Williams, an entertainer in the field of Christian comedy, will be a program personality during the Mississippi Baptist Youth Evangelism Conference Dec. 27 and 28 in the Mississippi College coliseum in Clinton.

Williams operates Mikel Williams Evangelistic Ministries Inc. of Houston, Tex.

The Youth Evangelism Conference will get under way at 2 p.m. on Dec. 27 following registration, which begins at 1 p.m. There will be sessions Thursday afternoon and evening and Friday morning and afternoon. The conference will close at 4 p.m. Friday.

Some 3,500 Baptist youths are expected to attend from all across the state.

The conference will be sponsored by the Mississippi Baptist Evangelism Department. Guy Henderson is director.

Julian Fagan III, pastor of First Church, Pontotoc, will present the Bible study. Jerry Drace, an evangelist from Florida, will deliver the messages.

November gifts bring total to \$14,709,775

November gifts through the Cooperative Program for Mississippi Baptists brought the year's total to \$14,709,775, which is \$944,341 more than for the same period of last year. It is, however, \$401,475 below the pro rata budget goal for 11 months of this year.

The budget figure, prorated on an 11-month basis, would be \$15,111,250. The budget for the year is \$16,485,000.

The Cooperative Program gifts from Mississippi churches for November amounted to \$1,298,239, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. This is \$156,576 less than the \$1,454,815 for the same month of 1983 and represents a decrease of 10.8 percent.

100%

Medicare Supplement

Enrollment now available at Age 64 or Older

GUARANTEED RENEWABLE

Pre-existing conditions covered after 1 month (optional)

POLICY FORM MS2083

We pay 100% of Medicare Part A (hospital) deductibles.

We pay 100% of the initial Part B deductible each calendar year. (\$75.00)

We will pay 100% of the difference between the remaining eligible expenses you incur during the year (in or out of hospital) and the amounts you receive from Medicare for these expenses, subject to but not to exceed 100% of the Medicare allowable charges.

Example	
Total Part B bill	\$3,000.00
Medicare allowed \$1700	
Medicare paid	\$1,300.00
Plan pays Part B deductible	75.00
Plan pays on excess expenses	1,625.00
Insured pays	0

For information phone 372-9555 or mail coupon to:

GENERAL INSURANCE SERVICES

P. O. Box 7132 Jackson, MS 39212

Name _____ Age _____

Street _____

City _____ State _____

Phone _____ Zip _____

Underwritten by Atlantic American Life Insurance Co.

Evangelism leaders say 'Pray for SBC unity'

By Jim Newton

VANCOUVER, B.C. (BP) — Evangelism leaders of the Southern Baptist Convention approved a consensus statement pledging to pray daily for unity within the denomination and for "revival in this generation."

"We pray there will be an immediate end to the apparent lack of trust and Christian love that results in confusion in our convention," said the statement.

"We are not winning America to Christ, we are losing," the evangelism leaders agreed. "Please, let us stop wasting our energies in confusion and let us unite to seek the face of God and revival in this generation," concluded the consensus statement, presented by Robert L. Hamblin, evangelism vice-president for the SBC Home Mission Board.

The statement came following increased polarization with the nation's largest non-Catholic denomination, which for several years has been fraught with controversy over an alleged "political takeover" of the denomination by conservatives, and debate over such issues as infallibility of the Bible and ordination of women.

The consensus statement expressed "grave concern because there has been for three consecutive years a marked decline in the numbers of people who have been won to Christ and baptized in our churches."

The evangelism leaders pledged personally "to pray daily for ourselves, our (elected) convention leaders, and our pastors and churches . . . In every way possible, we

call on all Southern Baptists to join us in a commitment to pray for revival . . . and to make evangelism the priority of service in their lives."

Theme of the three-day conference at Hotel Vancouver emphasized prayer for evangelism. Hamblin, in the opening address, said he had heard many leaders within the convention call for prayer, but he had not been to any "earth-shaking prayer meetings." Following Hamblin's presentation, the evangelism leaders prayed individually in small groups for unity in the convention and for revival.

Hamblin said too many Baptists are satisfied with mediocrity, with just doing a little bit to proclaim the gospel. "We have substituted human success for real evangelism," he said.

Several speakers at the national conference of Southern Baptist evangelism leaders said the controversy is keeping the denomination from putting top priority on evangelism and missions.

In a major address, Southern Baptist Convention President Charles Stanley issued a plea for SBC evangelism leaders to depend on the power of prayer, not on their own programs, in planning for the 1986 simultaneous revivals.

"Let's face it," said Stanley, pastor of First Baptist Church, Atlanta, and nationally-known television preacher. "All the TV promotions and all the planning and all the fine, skilled, experienced evangelists can't do it . . . unless it (revival) is prayed down."

Stanley said real revival is not possible without loving reconciliation between Baptists who disagree. "It would be a violation of the nature of God to send an awakening to the SBC when we have demonstrated to the world today that we are acting like children," Stanley said. "God is not going to send it (revival) until we demonstrate to an unbelieving world that Southern Baptists know how to love each other."

"There has got to be repentance and love, and those two qualities are born on our knees (in prayer), not on our feet shouting at each other, or suspecting each other, or criticizing each other and declaring wars," Stanley said.

Perry Sanders, pastor of First Baptist Church, Lafayette, La., had earlier called for a one-year moratorium in the SBC on "caucuses, political meetings, running candidates (for SBC president) and making statements to the press."

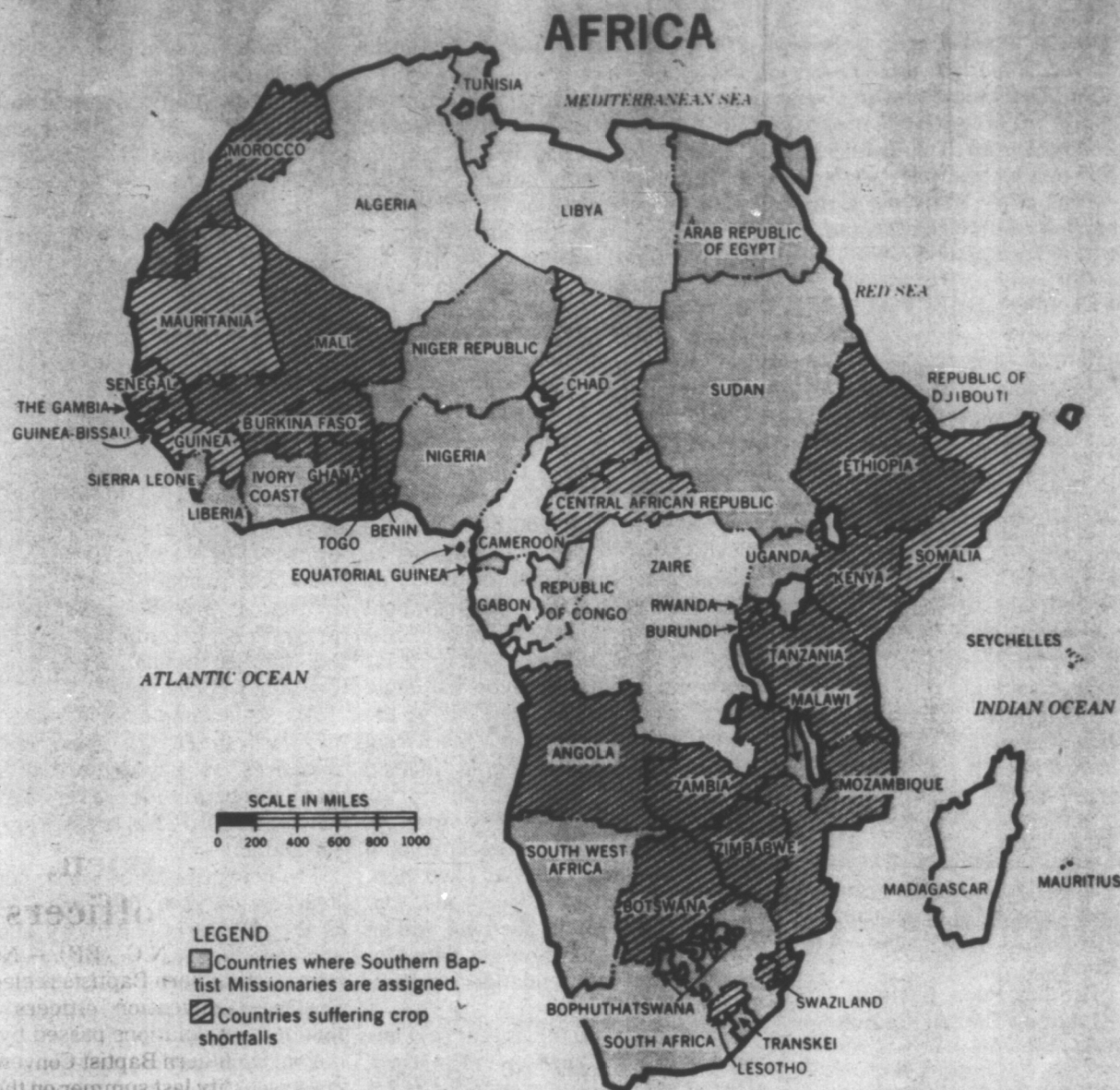
During impromptu remarks prior to one of three Bible studies, Sanders said a one year moratorium "just might cure the mess we are in and get us back where we ought to be" with an emphasis on "praying, winning souls, and preaching the Word of God . . ."

"The whole world is going to hell and needs Jesus, and God wants us (Baptists) to quit fighting," said Sanders.

Jim Newton writes for HMB.

Thursday, December 13, 1984

BAPTIST RECORD PAGE 5



HUNGER IN AFRICA — Nearly 30 African nations have suffered food shortages in the last year or are expected to suffer them in the coming year, according to the United Nations Food and Agriculture Organization (FAO). Ethiopia, Chad, Mali,

Mauritania and Mozambique have already reported famine, says the FAO. Southern Baptist missionaries are provided relief in Ethiopia, Mali and Mozambique, as well as in other African countries hit less severely by food shortages. (BP) MAP

Mission will bulldoze road

(Continued from page 3)

desk at the Foreign Mission Board but he expected Southern Baptists to respond to the crisis.

With that assurance and an acute sense of urgency for the desperate situation, the small mission voted to stretch itself thin and go full speed ahead in isolated Menz-Gishe, while numerous other relief agencies handle the problems further north.

The mission believes many marginal areas throughout the country must receive help before they too turn into famine dustbowl where people die by the thousands as they have in the north. Even though famine and drought have hit hard, Ethiopia is a patchwork of pockets of drought and fertility because of inconsistent rainfall. Some areas starve while others, such as Addis Ababa and vicinity, have experienced good crops and rainfall.

The SIM feeding and health care project already has impacted Woleta, a marginal area in the south. SIM relief workers and nurses, including Southern Baptist nurse practitioner Sharon Smith of South Carolina, report the food has raised nutritional levels dramatically and brought numerous children back from the brink of starvation in just five months.

The Baptist Mission of Ethiopia's initial request for Menz-Gishe includes a call for two volunteers to help handle logistics.

Cheyne and the mission believe a feeding and grain distribution pro-

gram they hope to launch in January may need to involve primary health care to deal with medical needs which affect the critically malnourished.

The long-range development will likely include agriculture, animal health, irrigation, community health and sheep breeding.

The mission provided most of those services in the Menz-Gishe area before the government advised them to move to Addis Ababa in 1977 because of guerrilla activity in the area.

All the missionaries left Ethiopia in mid-1977 because of unsettled political conditions, but work re-opened in Addis Ababa in March 1978 and has continued to operate with a small staff since then. Besides veterans Jerry and Rosie Bedsole and Lynn and Suzanne Groce, the mission is staffed by four newcomers, career missionaries Troy and Jewell Waldron, journeyman teacher Mary Lou Jackson, and volunteer veterinarian John Lawrence.

Their work in agriculture, animal health, relief, education and discipleship training ministries has had a growing impact.

Menz residents, where the missionaries made a deep impression on the Ethiopian Orthodox community, have urged the missionaries be allowed to return. But that seemed impossible until the present crisis.

At the meeting to decide the fate of isolated Menz-Gishe, Debele Densa and the missionaries alluded indirectly to past difficulties but decided to

forget the past.

The missionaries, who lost some property and faced other problems in the area, told Densa they had no desire to recall the past or worry about losses but to move ahead to help the people in Menz-Gishe.

"Let us forget the past and let bygones be bygones," Densa said. "We are starting again from scratch. We are sorry such things happened. O'Brien writes for the FMB.

Beauty that lasts...

Write for FREE INFORMATION KIT

Wiedemann
INDUSTRIES, INC.

Dept. BRM 12, P.O. Box 677,
Muscatine, IA 52781
Call Toll Free: 800/553-6664;
Iowa, collect 319/263-6642

OLD BIBLES REBOUND

A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.

"Internationally known specialists"

NORRIS BOOKBINDING CO.
Box 305-C — Greenwood, Miss. 39230

CHURCH FURNITURE
For Quality and Low Prices

Wallace Foy
171 Westover Dr.
Clarksdale, MS 38614
601-624-8926

NEW AND USED

Rio de la Plata needs volunteers

(Continued from page 3)

someone will donate that equipment.

A church in La Plata, Argentina, is requesting a team of four persons to help make a study of needs and develop plans for meeting the needs. There also would be opportunities for personal testimonies.

A team of four is needed to lead workshops for Sunday School teachers in Paraguay. The objective would be to lead teachers in development of methods and the use of materials.

A carpenter is needed in Uruguay to help build shelves for the mobile bookstore and furniture for the chapel in the Baptist Center.

A team of five is being requested for working with the missionary kids during mission week in Uruguay. This is July 8 to 13. The volunteers would work in Bible study, music, art, and recreation. The children range in age from preschoolers to high schoolers.

Those interested in information should get in touch with Mines at the Mississippi Baptist Convention Board, Box 530, Jackson, Miss. 39205 or phone 968-3800.

"There is a growing tendency to very little theology and very few clothes. The marked feature of both is thinness." — J. B. Gambrell

Letters to the Editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

Forty-five percent

Editor:

While we were working on our 1984-85 budget for our church, we came across some interesting facts. I discovered that Learned Baptist Church gave 45 percent of its income to missions. Our total income was \$22,387. Our gifts given beyond our church were:

Cooperative Program	\$3541
Associational Missions	810
Children's Village	100
Foreign Missions	1338
Home Missions	472
State Missions	200
WMU Special	99
Mustard Seed	103
World Hunger	3343

Total \$10,006

We have 50 members. This means they gave \$200 per capita to missions and \$447 per capita to all causes.

I thought this was worth mentioning.

Bradley Pope, pastor
Learned Baptist Church

Housing for elderly

Editor:

Thank you for printing my letter concerning "Christian Housing for our Christian Elderly." Using the same formula advertisers use, we had 500 more or less response in letters, phone calls, and personal contacts.

Noting in your article, "Missions is up to us," the lines "He (Jesus) says, 'Go out and do the things I've told you to do.' He doesn't say if you can scrape up the money somehow, see if you can get somebody to go." And he doesn't ask if we have enough money in "Baptist coffers" to do his work. He knows our financial ability and told and showed works.

God's work for us starts (after we are saved) outside our church doors and continues to utmost parts to be sure but does not exclude spiritual and social ministry to the local church body. Failure to recognize this mission may account for the larger percent of members (Baptist) absent from the work. Home Missions is where Foreign Missions begin.

I would like to get additional mail concerning our need to address Christian housing for our Christian elderly. My phone is 249-2043.

Stan Murrell
310 Aston Avenue
McComb, MS 39648

Right to life

Editor:

Having noticed that Mississippi Baptists in their recent convention have resolved on the number one moral issue of our day, abortion, to uphold the sanctity of human life and to denounce abortion except in the cases of rape, incest, and the threatening physical health of the mother, it would appear to me, being

people of "The Book," that we need to change The Book to correspond to our position. Let's start with Exodus 20:13, "Thou shalt not kill" except for those conceived by rape, incest, and endangering their mother's health. Medical science does tell us that human life begins at conception.

Then there is Genesis 1:27-31, "So God created man in his own image and God saw all that he had made and it was good," except for those conceived by rape, incest, and the health of the mother. I am sure that King David won't mind if we change Psalm 139:13, "For you created my inmost being, you knit me together in my mother's womb," except for our exceptions. I might add here that we would need to go back in history to people like Ms. Ethel Waters. You know she was always singing about "God's Eye is on the Sparrow." She was conceived at knife-point by her 12 year old mother. Maybe we could have her name aborted out of the Lamb's Book of Life and her loving smile and glorious singing aborted from our hearts and minds.

On over in the New Testament in John 3:16 let's add our exceptions to that "whosoever" phrase. Then there is Romans 10:13, "Everyone who calls on the name of the Lord will be saved," except for those conceived by rape, incest, and endangering their mother's health.

The point of all this is that God has not made any exceptions to His Word. He has not made any mistakes, but it appears evident to me that we have. Let us Southern Baptists join hands with all of God's children and stop this silent holocaust. There are two full time abortion clinics, several doctors' offices, and several hospitals doing over 500 abortions per month in Jackson. Over 4,000 die every day across America.

Bill A. Conlee
President, Right to Life of
Jackson, Inc.
Assistant Chaplain, Jackson
Police Department
Member, Forest Hill
Baptist Church

Abortion resolution

Editor:

The adoption, by the Mississippi Baptist Convention of the resolution concerning abortion greatly distresses me. Why is the life of a child which was begun as a result of incest or rape any less sacred than any other child's life? Why, in the words of the resolution, does taking that child's life not represent "wantonly" destroying human life? Does not God give all life? Then, is there a biblical basis for destroying it?

Here is one Mississippi Baptist for whom that resolution does not speak.

Mary G. Futrell
Gulfport

Prayer for peace

Editor:

On Nov. 19, Indiana Southern Baptists had a State-wide Prayer Meeting over the concerns of our denomination. Approximately 90 people gathered for a two-hour prayer-time at Northside Baptist in Indianapolis. Those 90 people came from all corners of our state. The vast majority

of them were full-time church or denominational staff people.

Some associations in our state had meetings which conflicted with the Prayer Meeting at Northside — and so included prayer for our convention in the programs they had. Some churches which felt the distance to Indianapolis was too great to get their people to attend had a local called prayer meeting that night.

I am convinced God is not through using Southern Baptists. But the way we are going right now may soon give him no choice but to look elsewhere for "workers in His vineyard."

We espouse the idea that prayer is the basic tool in solving our personal or corporate problems. Prayer is not all we do in working through a problem, but I wonder if everything else we do is effective until we have prayed? Isn't it time we prayed our way through the controversy now raging in our convention?

All states can't have state-wide prayer meetings because of distances, but associations or areas can get together for prayer. We dare not wait until JUNE to start praying for Dallas!

I'm not trying to be pious, but my heart aches over the verbal war I hear going on in our midst. Please, someone, in every section of our nation, call Southern Baptists of your area together to pray for a miracle of love in Dallas.

Yes, we have real problems. No, I don't pray for peace at any price. But I believe God can bind us together again (that's what the Greek word "peace" means — that which has been bound together again after having been separated). Who will pray for the peace of our people? The struggle in prayer will not be easy, but I sense it will be a whole lot easier than the holy war we might fight in Dallas unless a miracle of love happens before we get there.

Robert L. Latham, pastor
Northside Baptist Church
Indianapolis, IN
President, Indiana Convention

Both doctrine and missions

Editor:

I am writing in regards to the article, "Camps Set Up In Mississippi," which appeared in the Nov. 29 edition of the Baptist Record. I want to point out an error you made in reporting. A quote from the article reads, "On the night before, another group met in another Jackson hotel to discuss procedures for maintaining the SBC presidency in the hands of a fundamental faction." The Monday night meeting was opened with prayer and singing. Following this, Zig Ziglar spoke. This was followed with a time of prayer for the Mississippi Baptist Convention, the SBC, and the leaders of each, then the meeting closed.

Later in the article you made it sound as if people who attended the Monday night meeting are not mission minded, but only doctrinally minded. The quote from your article reads, "The difference is that one group sees its role as guarding conservatism in education, feeling that such an effort will have a long-ranged and far reaching effect. The other group is concerned more about the

missions outreach of the convention and sees the actions of the first group as being detrimental to what the missions group feels is the real ministry of the convention.

I, for one, am concerned about both. We must stay doctrinally and missions-outreach sound. I am the pastor of a rural church in Walthall County and our church gave 15 percent of all undesignated funds to the Cooperative Program. We also received special offerings for the Lottie Moon Christmas Offering, Annie Armstrong Easter Offering, Margaret Lackey State Missions Offering, Baptist Children's Village, and other local mission projects. The church also sent me to India for three weeks to preach and is also sending me again on Dec. 26.

I said all of this to say: Enon Baptist Church and its pastor, who attended the Monday night meeting, does care about missions; but also we care about being doctrinally sound. Please be careful not to infer that a person is either concerned more about missions or more concerned about conservatism in education, but not both. Let's quit bickering and be educationally sound and missions minded.

Kenneth Moore, pastor
Enon Baptist Church

Newell inauguration

Editor:

The Ruschlikon Baptist Theological Seminary will celebrate on Jan. 11, 1985, the inauguration of Dr. James Altus Newell as President. The service will begin at seven-thirty o'clock in the Seminary Chapel. A reception for Dr. and Mrs. Newell will follow.

Claus Meister
Chairman, Inauguration
Committee

Readers will be interested to note that Altus Newell is a native of Meridian, Miss., and a graduate of Meridian High School and Mississippi College. He was licensed and ordained by Poplar Springs Drive Church, Meridian; pastor of Rock Hill Church, Brandon; and associate pastor of Woodland Hills Church, Jackson. — Editor

What are our priorities?

Editor:

Recently I had the privilege of attending the Mississippi Baptist Convention. The messages were inspirational, the choirs excellent, our president was phenomenal in handling business, and the spirit of cooperation seemed good.

One disturbing part of our convention for me was the fact that once again we said "Amen" to statements about witnessing. We shouted "That's right" to evangelism, we even heard an occasional "Glory to God" over mission stories. But the overriding theme of our convention was purportedly sacrifice, trusting, priorities, and giving. Those words seem of little significance as we look at our budget in evangelism with only \$93,855 allocated. By the time we pay the director, a couple of secretaries, postage, and evangelism conference speakers, that will expend the budget for a year. Is our problem giving? Or is it the fact that our priorities seem to be one thing at the convention and are another in reality?

The biggest problem in our churches isn't giving. It is trying to convince God's people that they should keep financing institutions, agencies, and churches which claim to have a burden for the lost but spend the money on themselves. The No. 1 problem in Mississippi churches is ignoring of the Great Commission.

A convention preacher said, "Put your money where your mouth is." My reply is, "Mississippi Baptists, put your heart, work, and money where the real needs are." Priorities? Winning the lost? The allocation of funds reveals to all of us where our real priorities are.

Another disturbing fact of our convention is the advent of yet another fund-raising effort that bypasses the Cooperative Program, an endowment campaign (\$40 million). Special giving projects are beginning to crop up all over the convention, and the net effect will be the loss of Cooperative Program giving.

God help us as we institutionalize, compartmentalize, and modernize this growing, giant, money-consuming entity we call The Mississippi Baptist Convention.

Davis R. Odom, pastor
Crossgates Church
Brandon

First, thank you for your interest and concern. Second, I mentioned your concern for evangelism to Guy Henderson, director of evangelism, and his comment noted that the almost \$94,000 budget figure is only for evangelism promotion and is not intended to be a total figure to be used in evangelism activities. Actually, evangelism should pervade everything we do.—Editor



**NEW YEAR'S EVE
CELEBRATION!**

Kenny Marks

**Live
In
Concert**

**FBC, McComb
Dec. 31
8:30 — 12:30**

McGregor accepts post at Children's Village

Kermit D. McGregor, pastor of Morrison Heights Church, Clinton, since 1978, has resigned that pastorate to accept the position of public relations director for the Baptist Children's Village in Jackson.

In taking his new position, McGregor also resigned his post as chairman of the trustees at the Children's Village. Trustees filled this position by electing Doyle Cummings, pastor of First Church, Itta Bena, as the new chairman.

Paul N. Nunnery, executive director for the Children's Village, said that he and the trustees at the Village were "in unanimous agreement that McGregor's acceptance of the appointment represents one of the most significant and noteworthy achievements of the current administration, preparing the agency to communicate the philosophy and nature of its ministry and the needs of its children to Mississippi Baptists more thoroughly, more effectively, and more accurately than at any time in the past quarter century while insuring a more faithful and cooperative role in the total world missions interests of the Mississippi Baptist Convention."

Nunnery noted that McGregor will assume responsibility for every facet of the agency's public relations program, "particularly information, communications, and education in a

planned and structured format designed to keep Mississippi Baptists informed with respect to every Village operating service, ministry, opportunity, and need on a continuing basis throughout each year."

McGregor's role will be "cooperative and supportive" in the unified institutional endowment campaign, Nunnery said, and added that there will be no appeals or campaigns for capital needs during the period of the campaign.

Nunnery repeated the Village policy of not seeking or accepting government grants from any source.

McGregor's resignation as Morrison Heights pastor will be effective Dec. 31, and he will begin his duties with the Children's Village on Jan. 2. He had been a trustee of the Children's Village for 10 years. He also is serving as chairman of the trustees of Midwestern Seminary and will continue in that position.

He has been pastor of Temple Church, Hattiesburg; First Church, Winona; First Church, Bruce; Ingomar Church, New Albany; Thompson Church, Smithdale; Pleasant Ridge Church, Dumas; and New Hope Church, Pontotoc.

He is the moderator of Hinds-Madison Association and has served as moderator of Union, Calhoun, and Lebanon associations.



Kermit D. McGregor, left, newly elected public relations director for the Mississippi Baptist Children's Village, congratulates the new chairman of the trustees of the Children's Village, Doyle Cummings, right, as McGregor relinquishes that post. Cummings is pastor of First Church, Itta Bena. McGregor is pastor of Morrison Heights Church, Clinton.

Thursday, December 13, 1984

BAPTIST RECORD PAGE 7

Korea evangelism campaign leads 7,200 people to Christ

SEOUL, South Korea (BP) — Nearly 7,200 people committed their lives to Christ during a recent partnership evangelism crusade in South Korea.

The October crusade teamed 150 Southern Baptist volunteers from more than 20 states with missionaries and Korean Baptists in 34 churches for two weeks of evangelistic church services, home visitation and special outreach events. The American volunteers were recruited through the Southern Baptist Foreign Mission Board.

Almost 3,000 decisions for Christ were recorded in churches and homes. More than 4,000 others came in schools, hospitals, prisons and factories reached by partnership teams. Another 226 Koreans committed themselves to vocational Christian service.

"Sharing with almost 5,000 students and seeing 2,000 pray to receive Christ was exciting," said Don Wilson of Kensington Baptist Church, Mem-

phis, Tenn. "But the most thrilling event was sharing the gospel with a 71-year-old man. After church on Wednesday evening we went to the house of his son with whom he lived. The man was the only one in the family who was not a Christian. We shared the gospel and he prayed to receive Christ."

The Korean man told Wilson he "had never heard about salvation in Christ," although he had Christian relatives. The next day he went to church and publicly declared his new faith. "I knew then why God had brought me to Korea," Wilson said.

Partnership campaigns with Southern Baptist volunteers have become a regular and effective part of Korean Baptists' evangelism program, Foreign Mission Board officials' said.

"If we would do the best work, we must get into the great currents of grace." — J. B. Gambrell

Carey honors Donald, Frances Winters

Musicians from across the country joined William Carey College Dec. 4 in honoring Donald and Frances Winters, founders of the college's school of music, for their more than 20 years of "unprecedented devotion" to the school.

Carey trustees approved last September the naming of the school of music in honor of the couple, who came to the college in 1956 shortly after the school was made a coeducational institution. The college's name was changed from Mississippi Woman's College to William Carey College in 1954.

Representatives from Southern Seminary in Louisville, Ky., and the Winters' alma mater, Westminster Choir College in Princeton, N.J., were among those who brought formal tributes to the couple during a dinner on Carey's campus.

Dan Hall, director of the Mississippi Baptist Convention's church music department, praised the couple for their "significant contributions to church music" in Mississippi and across the Southern Baptist Convention.

The Carey Chorale, under the direction of music dean Clinton C. Nichols, gave a special performance of Handel's "Messiah" later in the evening as a part of the festivities honoring the couple. Several school of music alumni were brought back to the college from as far away as South Carolina and New York to be featured soloists in the production.

"Rarely does the influence of a husband-wife team almost totally color the growth of any academic program for a quarter of a century," said Carey President J. Ralph Noonkester in a tribute prior to the "Messiah" performance.

"Rarer still is the husband-wife team that casts its shadow over an entire discipline, from coast to coast, for a similar span of time. But for the development of church music among Southern Baptists, Donald and

Frances Winters constitute such a team."

From the music department's small beginning in 1956, Winters, who retired as dean in 1979, and Mrs. Winters, who retired in 1977 as professor of music, guided the program to national recognition, to school status, and established Carey's first graduate-level degree program — the master's degree in music. Along the way, the school became well known for its strong and innovative church and choral music programs.

Prior to coming to Carey in 1956 Winters served as acting administrative head of the school of church music at Southern Baptist Theological Seminary. Winters, along with Mrs. Winters, established the church music program there in 1945.

Hugh McElrath, professor of church music at Southern Seminary and a former student of the Winters, recalled at the dinner the work the couple started at the seminary 40 years ago. McElrath said the success of the school of church music was due in part to the dedicated work of the Winters in the early 1940s. "They did yeoman service in bringing the school into being," he said.

Winters has served as minister of music at Broadway Church, Louisville, Ky.; First Church, Bloomington, Ind.; Main Street and First churches, Hattiesburg; and First Church, Atlanta.

In 1940, while at First Church, Atlanta, the Winters established the School of Choirs, which has become known as the graded choir program and is now an institution in churches across the Southern Baptist Convention.

Under Winters' direction, Carey's chorales appeared at numerous churches, colleges, and school assembly programs across the South as well as on several television programs. The groups have performed for the Southern Baptist Convention; the Nationwide Conference on Southern

Baptist Musicians' and with the Mobile, Ala., Jackson, and New Orleans symphony orchestras.

"Donald and Frances Winters have been responsible for giving the school of music its distinct church music program and the naming of the school in their honor reemphasizes Carey's commitment to church and choral music," Noonkester said.



Ralph Noonkester, right, William Carey president, introduces Donald and Frances Winters to the audience.

Ethiopian hunger offering taken at Northwest convention

KELSO, Wash. (BP) — The 37th annual meeting of the Northwest Baptist Convention responded to the drought in Ethiopia and learned the past 24 months have seen new churches started at a record rate in Washington and Oregon; the two states in the convention.

Seventeen new churches were accepted into the NWBC. Combined with the 18 organized last year, this is the most SBC churches ever organized in a two-year period in the Northwest.

The 538 messengers also adopted a \$1,632,028 budget for 1985. Of this figure, 33 percent, the same as last

year, will go toward national SBC causes.

A motion from the floor brought by Bob Stapp, pastor of Royal Oaks Baptist Church, Salem, Ore., also was approved by the messengers. The motion read: "In light of what we've been reading in Baptist Press and the other media with respect to biblical or theological positions, I move we call upon, through Baptist Press, those involved in such dialogue to exercise Christ-likeness in attitudes and actions and to use rhetoric to reflect that Christian charity and a desire for Spirit-led unity which Christ set forth."

Pews, pulpits, baptistries,
stained glass, carpet,
steeples, chairs,
tables, lighting,
folding doors

**Van Winkle
Church
Furnishings &
New Upholstery**

Box 501, Fulton, MS. 38843
In MS. Toll Free 1-800-624-9627
Design — Construction Management

We Remodel & Paint

M
Mississippi
Valley Gas
Company

The Clean Energy People

WORLD'S LARGEST MANUFACTURER
OF FIBERGLASS
CHURCH PRODUCTS

- STEEPLES • WALL CROSSES
- STAINED FIBERGLASS WINDOWS
- BAPTISTRIES
- BAPTISTRY HEATERS

Toll Free
1-800-827-1488
Write for free
color brochure

Fiberglass Specialties

In Texas (214) 657-8522 Box 210 Henderson, Texas 75652



REUNION — Danny Stampley, missionary to Ghana, right, holds Fred, the 4-month-old son of theology student Fred Deegbe, center, holding his daughter, Jolene, 1½. Deegbe and his wife, Joana, left, a religious education student, came from Ghana to Southwestern Seminary in January 1983. The younger Fred was born in Fort Worth.

Mississippi native encourages Ghana native

By Art Toalston

FORT WORTH, Texas — They worked together at the University of Ghana for seven years.

She's a Southern Baptist missionary; he was the first member of the Baptist Student Union she founded.

Now, Danny Stampley, a Mississippi native who has done student work in Ghana since 1961, anticipates the time when Fred Deegbe finishes his divinity degrees at Southwestern Seminary and returns to the west African nation for a far-reaching ministry.

"I really feel that God has raised him up for this time, when we need leaders so much — leaders to reach other leaders," Stampley said.

Deegbe, who has held several church leadership positions, sees his studies at Southwestern as "clarifying and sharpening my focus."

"I want to go back (to Ghana) because there will be a lot to do." He will teach at the Ghana Baptist Seminary near Kumasi, the nation's second largest city. And he hopes to "be using my training to train others to start churches," especially in his hometown, Accra, the nation's capital with a population of 1 million.

Stampley was instrumental in Deegbe coming to Fort Worth. "I felt Southwestern has a lot to offer" to someone who may have but one chance to venture to the U.S. for religious education. She said the seminary offers "good theological training" and numerous electives in various fields of Christian outreach.

Advanced studies, however, are nothing new to Deegbe, who holds law degrees from both the University of Ghana and the Ghana Law School.

Even before he entered law school, "I knew God had called me to preach." But with a capacity to study, he felt that an advanced degree could lay a groundwork for relating to recent college graduates — lawyers, doctors, engineers — and youth at-

tracted to Accra's Calvary Baptist Church, an 1,800-member congregation that he has served as associate pastor.

"The gospel itself is credible," Deegbe noted, "but it (an advanced education) adds some credibility to the one sharing it."

Deegbe and Stampley first met after she visited Calvary in 1977 to announce the start of a BSU at the University of Ghana. During the early years, there were times when he was the organization's only member. Their relationship deepened by "working together with a common aim," Deegbe said, in building a BSU that now involves 40 to 50 students. And he served as pastor during the initial year of the University Baptist Church, which drew about 120 people for worship on Sunday mornings.

"Fred and I were on the same wavelength," Stampley recalled. "I realized he was someone I could discuss things with. I just felt he was a leader that the Lord was putting there."

Art Toalston is co-news director at Southwestern Seminary.

Northeast seminary study group OK'd

GETTYSBURG, Pa. (BP)—The Baptist Convention of Pennsylvania—South Jersey meeting in its 14th annual session Nov. 1-3, authorized appointment of a special committee to work with other conventions from the northeastern United States and with the Southern Baptist Convention to pursue the establishment of a Southern Baptist seminary in the Northeast.

Clyde Risen of Wrightstown, N.J., was reelected to a second term as president.

Baptist leaders from five nations plan global evangelism meeting

By Marty Croll

RICHMOND, Va. (BP) — Baptist leaders from five nations have taken a step in what could evolve into a modern-day, cooperative effort among Christians of all cultures to saturate the world with the gospel of Jesus Christ.

Leaders from Brazil, Nigeria, Korea, Jamaica, and the United States met Nov. 20 in Richmond, Va., to begin planning a three-day Global Consultation on World Evangelization next summer. The meeting will be held June 26-28 in connection with the Southern Baptist Foreign Missions Conference at Ridgecrest (N.C.) Baptist Conference Center.

The meeting could lead to a new level of world cooperation among Baptists, sharing resources such as people, money, and visa availability to fulfill a common global strategy.

The consultation will cover various approaches to evangelization, including testimonies of Baptists who have been successful in specific types of evangelism throughout the world. Delegates will decide what to recommend — if anything — in moving toward a cooperative world mission strategy. No recommendation will be binding on the Baptist bodies represented.

"In this time in which we live, there is a global effort in almost every human endeavor," said Jamaican Azariah McKenzie, executive secretary of the Caribbean Baptist Fellowship. "God's people should be out in front, launching global efforts — but unfortunately the church has trailed in this."

During the planning session the group agreed missions can no longer be seen as reaching out to Third World countries but must be envisioned as all cultures reaching back and forth to each other. God has dealt different measures of various gifts to different national groups, the leaders decided, and these should be shared. Global cooperation, they agreed, will

require those who previously received missionaries to think of themselves as senders, and vice versa.

"I see what we are trying to do here as a higher step, a great improvement over partnership between a convention and missionaries on the field," said Samuel T. Ola Akande, the Nigerian Baptist Convention's general secretary. "Here people can share from all over the world. We can learn from sharing together."

Up to five members will be invited from each national Baptist group attending, and the conference probably will be conducted in six languages. Attendance will be by invitation only, and those who come will provide their own travel funds. Southern Baptists will participate in the consultation as equal partners with other Baptist groups.

"This is not a consultation like we've had in the past to talk about the work of the Foreign Mission Board," said the Southern Baptist board's president, R. Keith Parks. "What we're talking about is sitting down as equal partners to talk about how the various ones of us who are involved in foreign missions can coordinate and plan strategy in order to better reach the whole world."

Parks hopes the ideas which emerge from the consultation will make an impact on other Baptist groups and on other Christians beyond Baptists. "But we have to start in a limited arena, and model something that is productive," he said. "Then on the basis of some actual happenings we would be in a position to share it in a broader Baptist, or even a broader Christian, fellowship."

Waldemiro Tymchak, executive secretary for Brazilian Baptists' World Mission Board, said he could see several possible areas of worldwide cooperation, including: many groups focusing on reaching an individual city with the gospel; groups helping other groups who are not sending missionaries but who want to do so, and groups sharing their resources to educate Christian leaders and meet physical human needs.

"Partnership can combine all the world's people and create (spiritual) power — I believe that," said Stephen No, director of Baptist Church Development for the Korea Baptist Convention. "Partnership is the word the world needs this day."

Croll writes for FMB.

Georgia moderates dominate elections

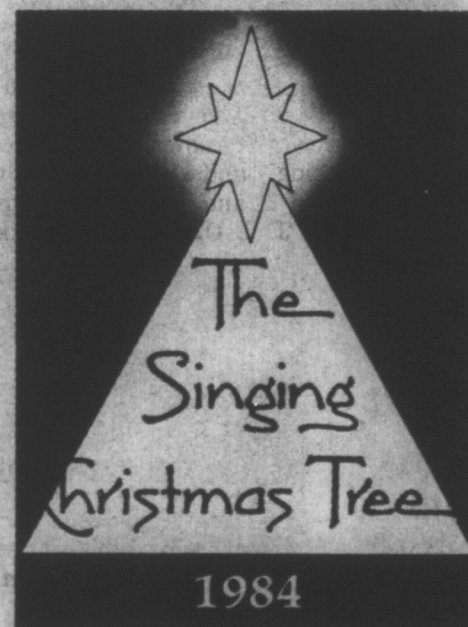
AUGUSTA, Ga. (BP) — The Georgia Baptist Convention held one of its most harmonious sessions in many years in the city where the Southern Baptist Convention was organized in 1845. At the conclusion of the 163rd annual session, they dedicated a historical marker at the old site of First Baptist Church in Augusta, where the SBC was born.

Messengers approved without a word of debate a 1985 Cooperative Program budget of \$22.04 million — an increase of seven percent over 1984. If fully funded, the budget will send 46.8 percent — an increase of 1.8 percent — to national Southern Baptist Convention causes.

Executive Director-Treasurer James N. Griffith noted the convention is moving "toward a true 50-50 division of our budget between Georgia and SBC causes."

"It is a silly man who will get on a train going in the opposite direction from the way he wants to go." —J.B. Gambrell

FIRST BAPTIST CHURCH BROOKHAVEN, MISSISSIPPI PRESENTS



Composed of 115-voice Sanctuary Choir with a 20 member orchestra

Saturday - December 15
7:00 PM

Sunday - December 16
3:00 PM

Sunday - December 16
7:00 PM

Dr. Robert E. Self, Pastor
J. Garner Keel, Minister of Music
B. Durr Walker, Jr., Organist

Faces And Places

by anne washburn mcwilliams

The Carraways

When Odis Henderson, director of missions in Bolivar County, asked, "Has the Baptist Record staff considered doing a story on Brother C. C. Carraway?" I thought, "Why didn't I think of him sooner?"

I had a nice morning visit with Clyde and Eva Carraway on Nov. 29 in Farmhaven, and wrote last week about his most likely having been the first associational director of missions in the state, in the Delta's old Deer Creek Association.

Midway the interview, she gave me a tour of the trailer where they have been living since last winter, next to their daughter Margaret's, house. Windows at one end, floor to ceiling, make a nice background for her plants, and afford a view of the lovely landscape as well.

"Now this bed belonged to Clyde's mother and father," she said. It is a big white iron bedstead, trimmed in brass. He was born in that bed in 1906 on a farm near Hazlehurst.

"And the drawings on the living room wall were done by our son-in-law." (Margaret's husband, Robert E. Johnson). "One of them is the house where Clyde was born."

"Daddy always splurged at Christmas," Brother Carraway reminisced, "though he didn't have a lot of money." He would buy for his eight children "a crate of apples, a sack of oranges, a stalk of bananas, a hoop of cheese, crackers in a tin box, big boxes of stick candy, lots of nuts. . . . And he'd buy some fireworks. Dad liked fireworks! We'd have a Christmas tree, popcorn, mistletoe. Mother cooked everything good to eat."

As a boy growing up, he recalls, "I

always wanted to do what was right." One night he rode ten miles in a wagon to a revival at a Campbellite church, "Everybody went to each other's meetings." During the evening he made the decision to follow Jesus. Then at age 13 he joined his family's church, Pine Bluff Baptist, Copiah County, and was baptized. Deep down, he had a feeling God wanted him to preach, but he wasn't telling anybody yet. He began to look ahead, though, for a preacher, he knew, would need more education than the Dentville Grammar School offered. His chief textbook there was the blueback speller. So he told his dad, "If you will educate the girls, I'll work and pay my way."

His father, J. D. Carraway, delivered him to the Copiah-Lincoln Agricultural High School campus at Wesson in 1923. They set his trunk on the porch of the boys' dorm and Clyde went to find the administrator, Russell Ellzey.

"I told Mr. Ellzey I came without money, but that I meant to stay."

Ellzey asked, "Can you milk?" He could, and did. Twelve cows a day, at 4 a.m. and at 4 p.m. Also he fed the hogs. On Saturdays he cut wood at 5¢ an hour.

After a while Ellzey sent word, "I want you to work in the book store." "No, I'd rather milk. I like being outdoors. I don't want to work in the store at recess time either."

"Well, think about it. You would not need to get up at 3:30 in the morning. And you could stay dressed up all day. I know you are the responsible type and I can trust you with the money and books." He changed jobs.

One of the bookkeepers at the



Clyde and Eva Carraway have been married for 54 years.

school started calling him 'Preacher Boy' because she knew he liked to make speeches. She kept saying, "You ought to speak to the student body on Sunday nights." He kept saying no. Then Mr. Ellzey sent him word, "I'd like for you to start speaking to the student body on Sunday nights." He did.

Next step was Mississippi College, where he was graduated in 1931. "I lived in one of the preachers' cottages that used to be down behind Jennings," he said. "I only paid \$250 a semester—probably went all the way through college for a thousand dollars."

An invitation to supper led to romance. He and his friend, C. Z. Holland, and a couple of others, ate the meal cooked by Eva McMaster's mother, in Jackson. Eva, a Magnolia native, was a member of First Baptist Church, in Jackson. That's where Clyde married her near the end of his junior year, on March 2, 1930. The pastor, W.A. Hewitt, performed the ceremony.

Pine Bluff ordained him to the ministry in 1930. "That round marble-topped coffee table is a gift from a member of one of his first pastorates—Antioch, near Pelahatchie." The striking clock in the bedroom is a gift from Calvary, Cleveland, on his tenth anniversary with them.

From 1929 until this year, he preached, as pastor of many churches, mostly in the Delta. For a couple of years, in the late 30s, he was employed by the Mississippi Baptist Convention Board as an evangelism worker. He and Bryan Simmons led revivals and "strengthened churches." He was a member of the Executive Committee, MCB, 1967-73.

At age 74, in 1980, he went on volunteer mission for the Foreign Mission Board to Dominica, following a hurricane. He and other team members built ten houses in a week.

Always, in the churches Brother Carraway has organized, his wife helped to organize a WMU. Recently she aided in reorganizing the WMU at Farmhaven Church, where they are members now, and he reorganized the Brotherhood.

"One of our most difficult times financially was in the fall of 1932, when I was expecting our first baby, Eva Joyce," she said. He was pastor of Straight Bayou, and a school teacher. She became ill, and they thought he would have to cash an insurance policy, to pay the druggist.

But their doctor paid the bill.

"Everyone was poor," he said. "But we never went hungry."

"The people gave me plenty of baby clothes," she added.

Three other children were born to them—Clyde Luther, Margaret, and Charlotte Ann. In Clarksdale, Eva started doing alterations at a men's clothing store to help pay for the girls' music lessons, and later to help with college expenses.

This Christmas, the Carraways expect to have Christmas dinner with their youngest daughter, Mrs. Don Knight, in Cleveland. Their son is executive director of Fine Arts for Southeast Alaska and lives in Sitka. Margaret is head of the Department of Resources and Learning at Holmes Junior College. Eva Joyce also lives at Farmhaven. Her son, Mitchell Harrison, Camden, N. C., is a minister. Besides him, the Carraways could count 13 grandchildren and two great grandchildren.

"My favorite Scripture verse," said Brother Carraway, "is Romans 8:28." It has served him well.

Morrison Heights choirs to sing 'O Magnify the Lord'

The Sanctuary Choir and the 4th — 6th Grade Boys' and Girls' Choirs of Morrison Heights Church, Clinton, will present "O Magnify the Lord" by Ron Huff on Dec. 19 at 7 p.m. The choir premiered the work in Mississippi in August for a music symposium in Jackson. It will be sung from memory and accompanied by a 24-member orchestra from the Jackson Symphony.

"O Magnify the Lord" is a Christmas service of worship. It is a celebration of the total life of Christ, His birth, death and resurrection.

"O Magnify the Lord" is a compilation of several classical composers' styles and works. It also includes the singing of traditional Christmas carols by the congregation.

The program will begin at 7 p.m. in the sanctuary of Morrison Heights Church. Kermit D. McGregor, pastor, and Bill Barnes, minister of music, invite the public to attend.

Revival Results

Faith Church, Starkville: Dec. 2 — Dec. 5; Freddie Gage, evangelist; 199 professions of faith; 36 surrendered to full time service; 100 trained counselors under the leadership of Leon Combs; 1,500 attended Wed. night service; Bill Garrett, pastor.

Off the Record

An 8-year-old boy asked his father: "Dad, would you punish me for something I didn't do?"

"Of course not," said his father. "Fine," said the kid. "I didn't do my homework."

SCRAPBOOK

A gift for Jesus

Oh, very well, I will admit
It doesn't seem like Christmas
Without St. Nick or mistletoe
Or stores with "booming" business.
But why can't we try something new
To end this jolly season?
I do suppose I must explain
And give some rhyme or reason.
Beginning on December first
Let's shop and buy our presents.
Let's spend and spend and spend and spend

'Til we are poor as peasants.
Then maybe we can be as poor as Mary and Joseph were that night
When Jesus came into the world
Beneath a starlit sky so bright.
Then on December twenty-third
Let's gather round the tree
And give and give and give our gifts.
And sing most cheerfully.
But on December twenty-fourth
Let's stop our merry making
And just reflect upon that night
With Heavenly Angels praising.
With nothing left to spend but love,

This might be just the reason
To give to Jesus Christ, God's Son
Ourselves this Christmas season.

—Carl Bridgman
Meridian

What do I want?

What do I want for Christmas? Not things. Not a list of things — but an understanding, a feeling of knowing — of caring and sharing time and thoughts.

The little things that are greatest in my life are those which do not cost much money; those are the things that come to me because of the love of their creator.

Then I know the most precious gifts of Christmas, because they bring happiness to me: Being happy; knowing God's love, a gift to me; giving of myself, a gift to others; and witnessing others' thoughtfulness. These are what I want for Christmas, and every day of the year.

—Frances Dunlap
New Albany

FESTIVAL OF CHRISTMAS

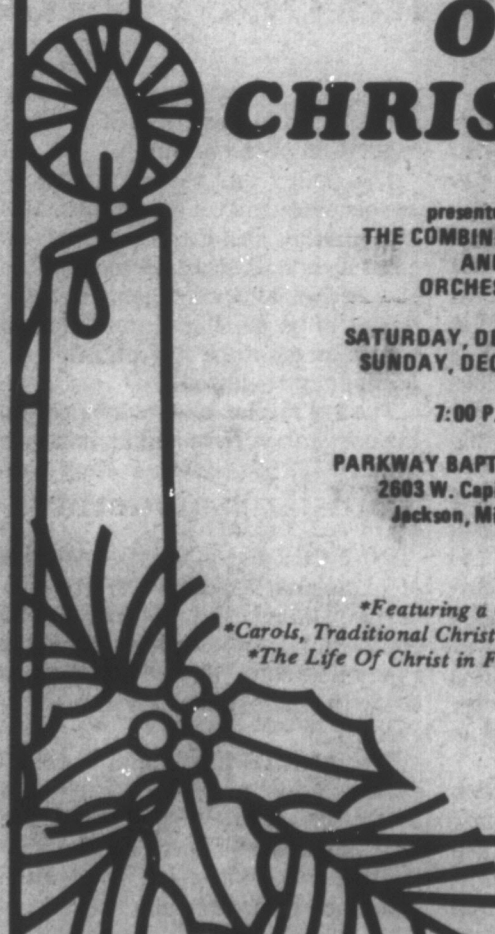
presented by
THE COMBINED CHOIRS
AND
ORCHESTRA

SATURDAY, DECEMBER 15
SUNDAY, DECEMBER 16

7:00 P. M.

PARKWAY BAPTIST CHURCH
2603 W. Capitol Street
Jackson, Mississippi

*Featuring a Cast of 350
*Carols, Traditional Christmas Selections, Bell-Ringers
*The Life Of Christ in Full Biblical Costuming



Perkins says blacks, whites caught in blame-guilt trap

By Jim Newton

ATLANTA (BP) — Black and white churches are caught in a "blame-guilt" trap which prevents them from working for racial reconciliation, a black minister from Mississippi said during the Southern Baptist Home Mission Board's fall urban evangelism forum.

John Perkins, founder and president emeritus of Voice of Calvary Ministries in Jackson, Miss., told about 75 Southern Baptists involved in urban evangelism what his organization has been trying to do in evangelism, community development and racial reconciliation, and warned against social pressures which deter Christian involvement.

The church is caught in two social dynamics which work against Christian action in racial reconciliation, Perkins pointed out.

The black church is caught in the trap of "blame," he said. Black people, he said, blame white folks for getting them into their situations, and expect white folks to get them out. On the other hand, white people are caught in the trap of "guilt," and don't want to be involved because it makes them feel guilty, he said.

Perkins urged both black and white churches to deal with guilt and blame with the good news of the gospel. "The way to get beyond our guilt and blame is at the cross," he said. "The purpose of the cross is to get rid of guilt."

"You don't have to live with the guilt of the past," he said. "We can leave today and not have to worry about yesterday and move on with making a new reality for our society."

This generation, he observed, has the choice of becoming the generation which convinces the poor they really do not have dignity, or becoming the

generation which could put racial prejudice behind us.

Racial prejudice denies the creation of God, he said. "Man is not a nigger, a gook, or a honkey — man was created in the image of God," he declared.

Warning the church has lost its credibility in society because it has forfeited to others its role and responsibility for bringing about social change, Perkins said, "The evidence of our Christian faith is our concern for the poor."

He warned Baptists against avoiding social action just because of bad connotations of the words. "Social action is still a good word," he said. "Don't take social out of the gospel. The gospel," he said, "is putting love into action; it is words and deeds, not just words. It is the love of God made visible in society. 'Pointing out there are up to two million homeless people in America who are ignored by both the church and the government; Perkins observed the American welfare system is based on people having both a Social Security number and a permanent address. 'The government does not see homeless persons as people, because you have got to have an address even to be listed on the welfare roles.'"

It is easy to create a welfare-dependent mentality among the poor who have been "dumped on and degraded by society," causing them to lose hope, stamina, energy and motivation, he said.

In his opening remarks, Perkins had high words of praise for former Southern Baptist Convention President Owen Cooper, retired president of Mississippi Chemical Corp., Yazoo

City, Miss. More than any other person, Owen Cooper as a Christian made the greatest contribution of all to racial reconciliation in Mississippi, Perkins said.

During very crucial days in the 1970s when the Ku Klux Klan was bombing Head Start centers following the murder of three civil rights workers in Philadelphia, Miss., Owen Cooper became statewide director of the Head Start program and "began a process of change" which has brought real progress in relationships between black and whites in Mississippi, Perkins said.

Saying it was "right" for Cooper to have been elected president of the Southern Baptist Convention in 1973, Perkins said Cooper uniquely combined the courage of a businessman to deal with community problems with personal Christian convictions based on the Bible.

He challenged blacks to assume responsibility for their own destiny instead of blaming whites and depending on them for solutions. "I don't say somebody else has to do anything before I do something," he insisted. "I'm not waiting for someone else to do something else for me — I'm going to take responsibility for my own destiny," Perkins said.

The author of several books on racial justice, Perkins dropped out of school in the third grade and later educated himself. He has received two honorary doctorate degrees and has lectured at more than 150 national and international universities. A Baptist minister who has been pastor of several churches in Mississippi, Perkins is listed in the International Who's Who of Intellectuals. Newton writes for the HMB.

Paschall wants committee to facilitate SBC peace

NASHVILLE, Tenn. (BP) — H. Franklin Paschall, former president of the Southern Baptist Convention, has proposed a committee approach to end the current controversy in the denomination.

Paschall's recommendation came in separate speeches at the Tennessee Baptist Pastors' Conference in Nashville and the Kentucky Baptist Convention in Louisville.

Later in the week at the Tennessee Baptist Convention, the messengers unanimously approved a resolution to affirm the spirit and the principle of the proposal.

Paschall suggested "the Southern Baptist Convention authorize the appointment of a committee which would include representatives of our agencies and leaders of the conservative group who feel there has been a departure from what is commonly believed among us as expressed in the Baptist Faith and Message. This committee would report to the Southern Baptist Convention as soon as possible on specific ways to affect reconciliation, strengthen unity, and equip us to meet the awesome challenge of today's world with the glorious gospel of Christ."

The latter part of Paschall's message dealt with the current atmosphere within the denomination. "In our day of division and an hour of hostility in the convention, it is imperative that every Southern Baptist seek to know and to have the mind of Christ."

Noting the convention has become politicized, polarized, and divided right down the middle, Paschall

predicted, "A split or splintering is not only possible but inevitable unless we mend our ways."

"I know we can and I believe we will mend our ways," the retired pastor of Nashville's First Baptist Church added.

Stating he is a "conservative in theology" and that the Bible is "the Book of my life," Paschall noted he had refused to be a part of any faction in the convention. "I am identified with the Southern Baptist establishment, but I am also one of the grassroots people. It is therefore easy for me to understand from whence come the differing points of view."

Paschall emphasized the recommendation was his own idea. "I have met with no group in political caucus. I have no ax to grind."

He believes the Baptist Faith and Message is a good and acceptable basis for our fellowship and the solution to the convention's problems. "With this basis, let those who have sharp differences talk and pray until a way is found for us to be one people once more in faith and mission," Paschall explained.

"Then there would be no need to organize and to politicize before each annual session of the convention," he said. "Then we can have an open convention, letting the Lord lead us in all matters, including the election of the president, trusting one another to do what is right before God."

At the end of his messages Paschall invited conference attendees to kneel in prayer and to commit themselves to pray for the peace and healing of the convention.

Arizona Baptists emphasize witness

TUCSON, Ariz. (BP) — Arizona Southern Baptists, in their annual meeting, placed an emphasis on witnessing and missions, elected a new president and approved a record \$4.6 million budget.

John Auvenshine, associate pastor of Twenty-second Street Baptist Church, Tucson, for less than a year, recommended those wishing to make a nomination for a convention office send a picture and information about the person to the Baptist Beacon, new journal of Arizona Baptists, for inclusion in pre-convention issue.

He explained many people new to the state were not familiar with those nominated. Following lengthy discussion and two substitute motions, the matter was referred to the convention's executive board.

The 436 messengers and 258 registered visitors heard reports of how the convention is meeting its long range goals entitled "Our Divine Design," adopted at the 1983 meeting. In the first eight months of this year 25 churches were organized and 44 Bible teaching units were begun.

Each person attending the convention received and was challenged to use a Soul Winners New Testament provided by an anonymous donor. At the close of the Wednesday morning session convention goers received evangelistic "thank you" tracts published by Woman's Missionary Union which were to be left with a tip at lunch.

South Carolina okays abortion policy

MYRTLE BEACH, S.C. (BP) — After extended discussion, a majority of messengers to the South Carolina Baptist Convention voted to uphold an abortion policy which the trustees of the Baptist Hospital had unanimously recommended.

During the Nov. 13-14 annual meeting in Myrtle Beach Convention Center, the 2,300 registered messengers also adopted a 1985 Cooperative Program budget of \$19 million and elected a Greenville pastor as president.

Following debate which consumed much of the Wednesday afternoon session, messengers voted 758-565 to approve the abortion policy recommended by hospital trustees. The 1983 convention instructed hospital trustees to amend its policy to allow abortions only in cases of rape, incest or when the life of the mother is threatened.

After studying the issue for months, trustees adopted a policy stopping short of that, saying "abortions are performed only, when in the professional judgement of the attending

physician, they are medically necessary and comply with the staff regulation of the hospitals."

The policy emphasizes abortions are not performed at Baptist hospitals in Columbia and Easley for patient convenience. It also says the number of abortions and indications for abortions will be monitored monthly and every premature termination of pregnancy reviewed.

The \$19 million budget adopted by the convention reflected an increase

of \$1 million over 1984. The money will be divided between the state and Southern Baptist Convention, with 61.68 percent staying in South Carolina and 38.32 percent going to SBC causes. Last year, 61.7 percent remained in South Carolina and 38.3 went to SBC causes.

The basic budget is \$16,750,000 with a bold mission challenge of \$2,250,000. The challenge portion will be split evenly between the state convention and the SBC.

Louisiana moderates study options

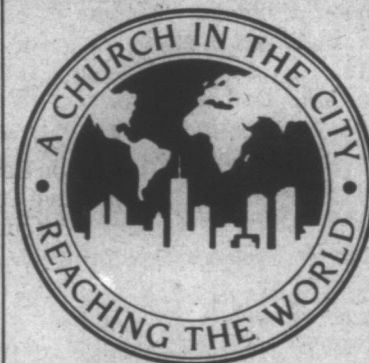
PINEVILLE, La. (BP) — A group of Louisiana Baptists who are concerned about the future of the Southern Baptist Convention met in Pineville, Nov. 13 and decided to study the options for change open to them.

The informal meeting of about 30 persons, mostly pastors, "came into being out of concern... that the direction of the Southern Baptist Convention was not going to change unless someone determined to change

it," explained John Harris, pastor of Pineville Park Baptist Church, where the meeting was held.

Although the meeting was held during the annual session of the Louisiana Baptist Convention, participants reiterated their feeling that their focus was on the Southern Baptist Convention, not the LBC.

They affirmed the idea of encouraging as many Southern Baptists as possible to attend the SBC in Dallas.



A CHURCH IN THE CITY, REACHING THE WORLD

This is the title for the history book about First Baptist Church, Houston, Texas. This beautifully bound volume will include all aspects of the Church's history from its beginning in 1841 to the present.

Pre-sale of the book is \$20.00 (after December 31st the price will be \$27.00). Make your check payable to First Baptist Church. A gift certificate is available upon request for those books you wish to give as gifts. To order, please complete the form below and mail to:

Please reserve _____ copies of A CHURCH IN THE CITY, REACHING THE WORLD. The book will be mailed in the summer of 1985.

THE BOOK
First Baptist Church
7401 Katy Freeway
Houston, Texas 77024

Name _____ Date _____
Address _____
City _____
State _____ Zip _____

Future degrees from N.O. guarantee witness training

NEW ORLEANS—In the past, a seminary degree did not necessarily guarantee training and experience in personal witnessing. In the future, a degree from New Orleans Seminary will.

As of this semester, the "field education" requirement in the seminary's basic studies curriculum will be fulfilled by completing the Southern Baptist Convention's Continuing Witness Training program. All students must take it in order to graduate.

The course involves both classroom training and actual experience in witnessing. In addition, the witness-

ing is done in cooperating with New Orleans area churches.

"Every single student will contribute to evangelizing the city in some way, and he will do it through the local church," according to Charles S. Kelley Jr., assistant professor of evangelism and director of field education.

During the first four weeks of witnessing, 16 persons made professions of faith and were placed in contact with a local church.

Kelley said most people have "a certain amount of fear" of personal witnessing. "The only way to overcome it is to do it," he said. "It is im-

portant at this point (while in seminary) to make people face the issue" of personal evangelism.

CWT is a program developed by the Home Mission Board with a two-fold intent: 1) to teach people how to witness; and 2) to train people to teach others how to witness.

The semester-length course includes two hours of classroom training and two hours of witnessing experience each week. Students are divided into teams of two or three to work with one of the 18 participating churches.

Churches provide information on prospects who are believed not to be Christians, and the students go to

visit. By the end of the first term, 715 visits had been attempted with 337 being completed. Students have also reported 69 opportunities for evangelism in the course of daily life.

Kelley said the students are "starting to get excited" about witnessing. "And once students have gone door to door in New Orleans, they can go anywhere."

"Personal evangelism is not an exact science," Kelley said, but CWT "teaches you how to get a conversation from the (New Orleans) Saints and Alabama to spiritual things."

He encourages students to share questions, problems, and testimonies in the class meetings. One student

shared about witnessing to a man he was paired with on the golf course. A young woman who admitted to being afraid at first said she had been able to witness to family and friends and was now exuberant about witnessing.

Kelley said the course involves "extensive memory work" and students learn "a model presentation of the Gospel." The final exam is the CWT certification test. "The result we hope is that each student will be certified in the CWT program and be able to use it in his church," Kelley said.

"I get excited about the number of people who will be able to go out and start an evangelism program in their churches."

Poplar Springs Drive will honor Davises

The Poplar Springs Drive Baptist Church of Meridian will honor J. R. Davis and Mrs. Davis on Dec. 16 for their 50 years in the Ministry. Davis will preach in the morning service and the church will host a reception in the afternoon from 2:30 until 4.

Davis was ordained to the gospel ministry in Liberty Church of Kemper County on Oct. 14, 1934. His first sermon was entitled "The Broad and the Narrow Way" and was based on Matthew 7:13-14. A graduate of Mississippi College and Southern Seminary, Davis later received an honorary doctorate from MC.

Davis was pastor of First Church of New Albany, Columbia, and Batesville in Mississippi. He also was pastor of First Church, Paris, Tenn., and held two pastorates in Roanoke, Va.

Davis has served as president of the Mississippi Baptist Convention Board and chairman of the Executive Committee. He served on three executive secretary search committees for Mississippi Baptists. Additional denominational service includes a number of Southern Baptist Convention committees and trustees of Blue Mountain College.

Following their retirement, the Davises returned to the Meridian area, where he has been active in interim pastorates, revivals, and Bible Conferences. They have been members of the Poplar Springs Drive Baptist Church for the past 11 years. James A. Ruffin is the pastor.

Alumni of MC choirs sing "Messiah" with Calvary choir

The presentation of Handel's "Messiah" took place at Calvary Church, Jackson, Dec. 9, at 7 p.m.



This performance included alumni of Mississippi College Concert Choir, Chancel Choir of Calvary Church, and the Jackson Symphony Orchestra. Jack Lyall conducted the oratorio, his 39th performance in conducting "Messiah." Lyall, who was professor and chairman of the MC School of Music, has retired, and is professor emeritus. During his 25-year tenure, he directed the Concert Choir and an ensemble called Naturals.

Lyall extended an invitation for alumni of the Concert Choir and the Naturals to come and sing "Messiah" with them. Many came from all over the state, seven surrounding states, and as far away as New York. Singers were accompanied by James Arrington Goff, organist, and the Jackson Symphony Orchestra.

Soloists for the evening were outstanding graduates of Mississippi College. Carol Dickey Aultman, soprano, is instructor of voice at the University of New Orleans, New Orleans, La. She is a regular soloist at the First Baptist Church, New Orleans.

Cathy Rein Magee, soprano, of Garland, Tex. was a finalist in MMTA Competition. She teaches public school music, private voice lessons,

directs Children's Choirs, and is a soloist for her church.

Cindy McPhail Gillian, alto, is from Hattiesburg. She has a Bachelor of Music from Mississippi College and Master of Music from North Texas State University. She has toured with the European Touring Choir from North Texas State.

Gary Anglin, tenor, is minister of music in Pascagoula. He received the Master of Music from North Texas State University. He has been a soloist with Mississippi Opera Association, Jackson Symphony Orchestra, and Jackson Choral Society.

Ken Nolan, bass, is now living in Fernandina Beach, Fla. He has traveled as music evangelist, as well as serving several churches in Georgia and Florida. He sings with the Opera-a-la-carte of Jacksonville, Fla. He has sung roles in "Othello," "Tosca," "The Jumping Frog of Calaveras County," and in Jerome Hines' opera about the life of Christ, entitled "I am The Way." He also teaches first grade in Fernandina Beach.

This was the first homecoming event as such for Mississippi College Concert Choir. The alumni had a time of fellowship, reminiscing, and sharing at a luncheon on Dec. 8. Calvary gave a reception for performers and guests after the service on Sunday night in the Fellowship Hall.

This program was video taped for showing during the Christmas season on Cable Channel 6, the ACTS Network, as well as other local stations.

Joe H. Tuten is the Calvary pastor.

Staff Changes

S. W. Davis, Jr. has been called to the First Baptist Church, Guntown, as interim pastor.

First Church, Collinsville, has recently called Charles Hinson as part-time minister of music. He is choral director and voice instructor at East Central Junior College. He has been in the music ministry since 1962. He and his wife Marie and son Chuck live in Decatur.

Danny Holland has been called as pastor of Southside Church, Lee County.

Millard Caulder has resigned as pastor of Southway Church, Lincoln Association, and has moved to the pastorate of Sumner Church at Sumner.

Poplar Springs Church, Copiah County, has called Keith Powell as pastor. He succeeds John Gould, who died in September.

Pearlhaven Church, Lincoln County, has called Miss Regina Prishmont as director of children's ministries. Miss Prishmont received her masters degree in religious education with emphasis in childhood ministries, from New Orleans Seminary. Doug Broome is pastor.

Carey Myers is new pastor of Pilgrim's Rest Church, Panola County.

Harrison Weger is new pastor at Calvary Church, Panola County.

William Parks has begun his duties as pastor of Askew Church, Panola County.

Delton Beall has resigned as minister of evangelism-associate pastor at Main Street Church, Hattiesburg, and will become pastor of Glasgow Church, Glasgow, Ky., on Dec. 30.

Chancellor McCall to address 225 graduates

LOUISVILLE, KY. — More than 225 graduates will receive degrees in commencement exercises at Southern Seminary, Dec. 14.

Duke K. McCall, president of the seminary for more than 30 years and now the institution's first chancellor, will present the commencement address.

The commencement, will be held at 10 a.m. in Alumni Chapel on the seminary campus.

An additional 21 persons will graduate from Boyce Bible School. The exercises are scheduled at 8 p.m. in WMU Hall on the seminary campus. David Q. Byrd is dean of Boyce Bible School.

Broadmoor, Jackson, leads study course awards list

NASHVILLE — Broadmoor Baptist Church, Jackson, led the Mississippi Baptist Convention in church study course awards for 1983-84 with 535, according to statistics compiled in the church study course records office at the Baptist Sunday School Board.

Other top ranking Mississippi churches were Union Baptist Church, Picayune, 505 awards; Coldwater Church, Byhalia, 464; and Friendship Church, Ellisville, 443.

First Church, Montgomery, Ala., led all Southern Baptist churches in awards with 1,317. Brainerd Church, Chattanooga, Tenn., was second with 1,021, followed by Spencer Memorial Church, Tampa, Fla., 915.

Texas led all states in total awards with 65,441, followed by Florida with 64,992 and Georgia, 53,263.

For the year, persons enrolled in the study course system increased 58 percent, an increase from 370,930 to

586,734, according to William R. Cox, church study course coordinator.

Cox noted that awards are up for the sixth consecutive year, following a 19-year decline from 1950 to 1978. This year, 659,108 awards were requested, a gain of 7,630 from last year.

According to Cox, one area which reflected significant growth during the year was the number of persons enrolled in the leadership diploma plan. This area registered an 88 per-

cent increase up to 256,167 from 136,291.

Top course award requests were from January Bible study, 84,658; MasterLife I, 54,563; Survival Kit for New Christians (adult edition), 40,031; MasterLife II, 28,698; and the Doctrine of the Holy Spirit, 18,039.

A really good conversationalist always allows his listeners a little butting-in time.

CLASSIFIED

RATE: 50¢ per word \$5.00 minimum. Cash with order except on contract advertising. Include name, address, zip code and phone number in word count. No blind ads.

WANTED: TOUR HOST to Israel, China, Russia, Europe. All kinds of tours for 1985 through Meier International Study League. Can earn your tour. Write THOMAS J. WOOD, Box 1007, Meridian, MS 39301 or call collect (601) 482-6111; night (601) 681-6666.

FOR SALE: 1975 CHURCH BUS 30 passenger; air conditioned; 36,000 actual miles; well maintained (has maintenance log); high back seats; inside/outside luggage space; \$14,500. Bus Supply Company, Highway 98 East, McComb, MS 39648; 601-684-2900.

PASTOR'S LIBRARY FOR SALE. Reasonable prices. Many New Testament books. Call 601-453-2801.

Moderates publish national newspaper

DALLAS (BP) — An eight-page tabloid newspaper published by a group of Kentucky pastors and laymen aligned with the moderate faction of the Southern Baptist Convention is being mass distributed across the nation.

More than 31,000 copies of "The Call: Dallas '85" were mailed in early November to Southern Baptist pastors and key officials of Southern Baptist institutions and agencies.

The newspaper, which refers to itself as "an awakening voice for loyal Southern Baptists," is in reference to the 1985 Southern Baptist Convention June 11-13, 1985, in Dallas.

The Call — which promises to "name names, present facts and let you decide" — was first distributed at the Baptist General Convention of Texas, which met in Dallas in October. Copies were to be distributed at the Kentucky and Tennessee state Baptist conventions, which meet the second week of November.

The publication carries editorials, commentaries and articles — some of which are reprinted from agency publications — by some SBC agency

executives and outspoken moderate leaders. Included is an editorial by Roy Honeycutt, president of Southern Seminary, Louisville, Ky., reprinted from *The Tie*, and an editorial by R. Keith Parks, president of the Foreign Mission Board, Richmond, Va., reprinted from *The Commission*.

Other editorials or commentaries are by C. R. Daley, retired editor of the *Western Recorder*, Baptist state paper in Kentucky; Lewis Lee, director of associational missions for the El Paso, Texas, Baptist Association, and T. B. Maston, professor emeritus of Christian ethics at Southwestern Seminary, Fort Worth, Tex.

Additionally, information is provided on travel and housing arrangements for the SBC Convention in Dallas, including information on reduced fares offered by Delta Airlines.

Larry Dipboye, pastor of Buechel Park Baptist Church, Louisville, Ky., is listed as editor of the tabloid, and Gregory Hancock, pastor of Latonia Baptist Church in Covington, Ky., is identified as managing editor.

Baptists in Poland to construct seminary

WARSAW-Radosc — After more than 40 years of uncertainty about a property title and nearly 12 years of negotiations over a specific site, the President of the Warsaw City Council recently acted to clear the way for the Baptist Union of Poland to construct permanent buildings for its theological seminary.

The location, in Radosc, is about 20 kilometers east of the centrally-located Baptist Union office in Warsaw where the seminary has functioned since 1961.

The site formerly was owned by an American mission society which worked among Jewish people. The mission ceded it to Polish Baptists during World War II, but due to the difficulty of maintaining records in the wartime era, no clear title ever could be found. However, the seminary functioned at the location for a brief period.

Now, the City Council President has signed special documents securing

the Baptists' claim to the 2000 square-meter tract. Michal Stankiewicz, President of the Baptist Union, said this makes possible the construction of a new seminary as soon as architectural and building code procedures can be approved.

An older existing structure must be dismantled, Stankiewicz said, but construction probably can begin in 1985.

The Union plans to erect new seminary buildings as well as a summer camp to receive up to 100 young people, and a chapel. The chapel will become the meeting house of a mission group already started in Radosc.

With the present seminary facilities filled by 10 Baptist students enrolled at the Polish Christian Theological Academy in Warsaw, seminary classes will meet in Bialystok until the project is completed. Konstany Wiazowski, General Secretary of the Baptist Union, serves as seminary director.

Colorado voters pass amendment prohibiting abortion funding

DENVER, COLO. (EP) — Colorado's voters have approved a state constitutional amendment prohibiting public funding of abortion. The amendment, which prohibits spending public funds "either directly or indirectly" to pay for abortions, passed by about 10,000 votes — just over the one percent that would require an automatic recount.

The vote on the amendment was close throughout election day, and the amendment looked like a loser

through the morning after election day. Colorado Governor Richard Lamm had hailed the amendment's defeat the previous evening, but pro-life voters in rural areas of Colorado were able to reverse the trend and pass the amendment.

Pro-abortionists have promised a court test of the amendment, charging that it was vaguely worded on the ballot so that pro-abortion voters did not know what a "yes" or "no" vote would mean.

Rio de la Plata memories

(Continued from page 2)
Mississippi Baptist Convention one year.

I remember Lorenzo Klink, a giant of a man who has dreams as big as his size and whose influence is felt throughout his city of Neuquen.

I remember Marcos Diozquez, the former gang leader who became the leader in the church in Burzaco, a suburb of Buenos Aires, and Glen Johnson, the missionary pastor of the church who led Marcos to the Lord.

I remember a bunch of first-class missionaries whose hearts and lives

are planted in Argentina because they are aware that is where the Lord wants them to be and also because they have fallen in love with the land and its people. The Plunks have now returned to Buenos Aires, and he is the pastor of one of the churches. Don Mines is our coordinator in Mississippi for the partnership right now.

My first college roommate was the son of missionaries to Argentina. He is now serving as a missionary at the Spanish Baptist Publishing House in El Paso. On my first trip I saw the tracks of his father and met his Sun-

day School teacher. That teacher is an accountant named Alberto Pizzicotti who lives in Rosario, but he once moved to Buenos Aires to help the seminary over some rough spots financially.

These are heroes.

Try a trip to Argentina or to Uruguay. It is guaranteed that you'll like it, and you'll come home with memories that will last for the rest of your life. Furthermore than that, you'll make new friends that you'll enjoy looking up in Heaven.

I'm hoping to go again.

"What is a liberal?"

(Continued from page 2)

good. Jesus is no longer God incarnate in human flesh; He is simply the first Christian. Man is regarded as a perfectable being, not a depraved sinner. Salvation becomes no longer a redemption from sin and eternal punishment but instead a redemption from the problems of society. Suddenly jobs, working conditions, housing, discrimination, welfare, etc. become the heart of the gospel and the chief concern of Christians.

Neo-orthodoxy — theological half-way house:

At the close of World War I, in 1919, a Swiss pastor by the name of Karl Barth published his commentary on the Epistle to the Romans. Barth had studied under the great German liberal theologians. The holocaust of the first world war, however, had painfully brought home to him the fact that liberalism had no answers to the great questions of life and death. Therefore, he turned anew to the scriptures which had been so thoroughly discredited in his presence by his theological professors and sought to discover if there might be some theological content there which had been overlooked. His findings were published in his commentary on Romans in a tentative form and later amplified in his massive work entitled *Church Dogmatics*. The theological movement which was thus born is commonly referred to as neo-orthodoxy.

Neo-orthodoxy is something of a "halfway house" between historical Christian orthodoxy and theological liberalism, but it is as destructive as liberalism. Barth and others such as Emil Brunner were not willing to discard the critical methodology of theological liberalism. Therefore, they felt it impossible to return to the "naive" view of scripture held historically by the church. They were, however, unwilling to concede the great truths of Christianity, as liberalism had done. Therefore, neo-orthodoxy attempts to retain some of the substance of historic Christian orthodoxy, while at the same time conceding the "assured results" of radical Biblical criticism.

The philosophical catalyst which makes this possible is existentialism.

Scripture can no longer be regarded as the Word of God, but it does contain the Word of God. It is a human book with human errors, but nonetheless can become the Word of God to an individual when quickened miraculously by the Holy Spirit. How does one know which portions of the Bible are true and which portions are in error? The answer, according to neo-orthodoxy, is that the Holy Spirit will make it plain to you what is to be accepted and what is to be passed over. When the Spirit quickens a portion of scripture to an individual, that portion becomes the Word of God at that moment to him. The great difficulty which this system presents, of course is the problem of subjectivism. How does one really know whether the words are being quickened by the Holy Spirit or whether they are simply the subject of one's own imagination? Neo-orthodoxy has never satisfactorily answered this question.

But what of the basic content of neo-orthodox theology? The theology is necessarily and intentionally vague. Was Jesus Christ born of a virgin? Perhaps, but not necessarily. What was the nature of the atonement of Jesus Christ? We cannot say for certain. Was Jesus raised bodily from the grave? Well, it depends on what you mean. They reject the empty, human view of Jesus Christ held by the liberals; but they are likewise unwilling to affirm the traditional substitutionary atonement of orthodox Christianity. Instead, they maintain that no "theory of the atonement" is adequate to express the meaning of Christ's death. Therefore, we need not sort out the various "theories." We will simply accept the concept that God, in some way which we do not fully understand, reconciled the world to Himself through the death of Jesus Christ. We should avoid the "rationalism" of traditional theology; we are told. It is the encounter which is significant, not the sorting out of theological details. Those who hold this view have mastered the art of being obscure in their statements. They avoid the precise statements of historic Christian truth.

Neo-orthodoxy claims to use the Word of God and to believe that through scripture God brings His word to man. However, the encounter

is existential; and scripture is specifically not regarded as propositional truth from God. Thus, we have a carry-over of the rejection of absolute authority. Ultimately, even in neo-orthodoxy, the mind of man is the measure of all things. Both liberalism and neo-orthodoxy hold to human reason as ultimate authority. Rarely does any liberal theologian deny the Bible outright, and the neo-orthodox theologian will never deny the Bible outright. Both prefer to speak in terms of "interpretation of the Bible." Herein lies the great dilemma. Since Baptists historically have accorded one another considerable freedom in the area of the interpretation of scripture, how can we now impose restrictions upon fellow Baptists without denying our heritage?

We must remember, however, that the freedom of interpretation which has marked the history of Baptists was always a freedom within the parameters of historic Biblical orthodoxy. When a person no longer accepts the deity of Jesus Christ; or the substitutionary, atoning death of Jesus Christ; or the bodily resurrection of Jesus Christ, he is no longer interpreting the Bible, he is now denying the Bible. The difficulty can be solved by honestly facing the problem. The overwhelming majority of Southern Baptist leaders and members are conservative, Bible-believing people. We have very clear statements of faith in Southern Baptist life. Now is the time to demand adherence to the broad guidelines of these statements. We are a diverse denomination but our diversity must be within the limits of our stated doctrinal parameters. Only such honest dealing with the liberal trend in our Southern Baptist life can guarantee our continued cooperative form of world evangelization.

James T. (Jimmy) Draper Jr., is pastor of First Church, Euless, Texas, and immediate past president of the Southern Baptist Convention. While priority for opinionated material of this nature generally is afforded to Mississippi writers, it was felt that Dr. Draper's position as past president of the convention gives relevancy to his discussion of a matter of convention tension.

Journeyman application deadline set at Jan. 15

RICHMOND, Va. — Those who want to be included in the next group of journeymen from the Southern Baptist Foreign Mission Board must have their applications postmarked by Jan. 15.

The journeyman program seeks four-year college graduates age 26 and under who are interested in using their skills on overseas mission fields for two years.

Applicants must be active Southern Baptists, U.S. citizens, and qualified for specific mission tasks. If not single, they must be childless and married for at least one year. Also, they must be in good physical and emotional health.

More than 140 requests for journeymen have come from missionaries all over the world. Especially needed are teachers and youth and student workers. Other assignments are open for secretaries and business

workers, nurses, agriculturalists, music workers, and others.

Applicants selected will begin training June 13 at the Cauthen Missionary Learning Center in Rockville, Va., and go to the field upon successful completion of training, after a July 19 commissioning service.

This year the Foreign Mission Board commissioned 64 journeymen to work in 32 nations and selected 45 others for training to begin in January.

Those interested in applying for the 1985-87 journeyman program should contact the Foreign Mission Board immediately. Call Wendy Norvelle in the board's Personnel Selection Department at (804) 353-0151.

"More people, a hundred to one, will join in a bear hunt than will turn out to kill a mouse." — J. B. Gambrell



DOCTOR ON THE SPOT — Mexican Baptist doctor Sergio Rodriguez Maldonado helps unload medical supplies for people injured in the Nov. 19 gas explosions that destroyed a section of Mexico City. Maldonado has emerged as the leader of Baptist efforts to help survivors of the disaster. (BP) PHOTO By Judy Garrett

BAPTIST RECORD PAGE 13
Thursday, December 13, 1984

Woodland Hills choir to sing masterpiece

The Sanctuary Choir of Woodland Hills Church, Jackson, will present a rare Jackson performance of J. S. Bach's Christmas Oratorio at 5 p.m. on Dec. 16 in the sanctuary of the church, 3327 Old Canton Road. This will be sung by the chorus and five soloists, and accompanied by full orchestra. The performance is free. A nursery will be provided.

Composed in 1734, *The Christmas Oratorio* is regarded as a masterpiece of choral repertoire. The presentation of this work will consist of selections from the complete work. Soloists will be Ron Sennett, tenor; Suzy Hillman, alto; Kathy Maze, soprano; George Tucker, bass; and Debbie Miller, soprano. James Glass will conduct and Patsy Simpson will be the organist. Bill Fuller is pastor.

Exercise instructor workshop to be at First, Jackson

First Church, Jackson Family Life Center will sponsor an aerobirhythms workshop, starting at 1 p.m. Jan. 11, and all day Sat., the 12th, for fitness instructors.

Aerobirhythms is an aerobic and calisthenics exercise program which makes vigorous rhythmic exercises enjoyable by choreographing them to contemporary Christian music.

Creative Aerobic routines, calisthenic workout, musical tapes, and a complete "how to" manual, along with personalized instruction and coaching, will be provided. Workshop participants will also receive special help in organizing, promoting, and using aerobic programs as an inreach and outreach tool in the local church.

Those interested in attending should contact Jim Baker, P. O. Box 1158, Jackson, Miss. 39205 or phone (601-355-2911).

Trace Ridge plans pageant

The music ministry of Trace Ridge Church, Ridgeland, will present a Christmas pageant Sunday, Dec. 16, at 6 p.m.; and Mon., Dec. 17, at 7:30 p.m. It will include an outdoor living nativity scene and a cantata, "A Song, A Star, A Son."

The program may be viewed from cars. Also seating is available near a bonfire. The church is on Lake Harbor Road in Ridgeland, near Northpark Mall. The pageant is directed by Lana Odom. The pastor is Jerry Odom.

Rienzi renovates

Rienzi Church (Alcorn Association) has voted to renovate its auditorium. Plans are to paint the interior, install new carpet, pad the pews, and install a fiberglass steeple. The church also voted to begin a new deacon program with emphasis on three areas: qualities of deacons, function of deacons, and selection of deacons. Wiley Gann is pastor.

Just for the Record



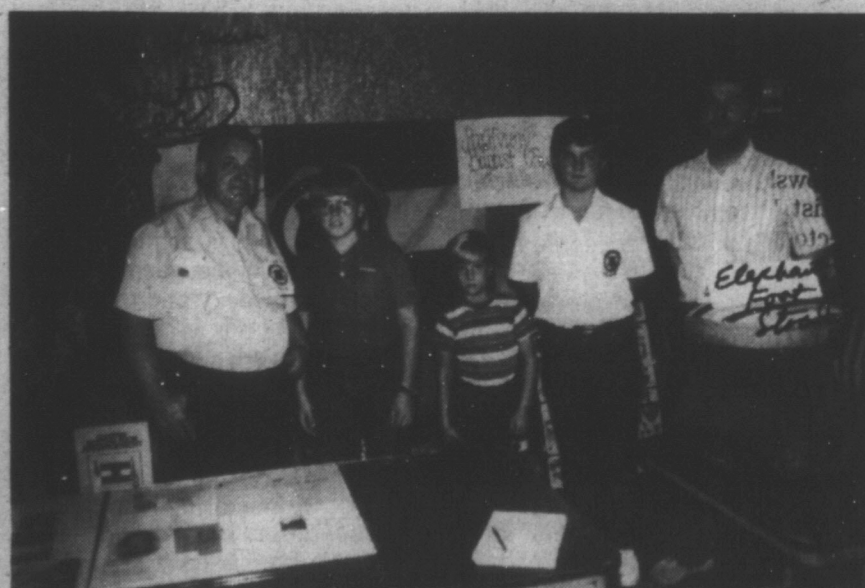
GA and Acteen Coronation recently held at First Church Ripley, used the theme "Love in Action". Pictured, front row, left to right, Monica Aycok, Kellie McAlister, Cassie James, Ginger Cross, Mendi Callicutt, Amy Hill. Row 2, Candace Richardson, Jayna Locke, Cynthia Cross, Paige Grisham, Lisa Gay, Kim Coombs, Tina Pannell, Daphne Cooley, Andrea McBride. Row 3, Staci Munn, Paula White, Tameri Bryant, Angie Lindley, Leslie Martin, Laura Tapp. Leaders (not pictured) are GA director, Teresa Littlejohn; Acteen director, Susan Hill; W.M.U. director, Leona Tapp.



GA Recognition and Acteens Coronation Service was held recently in Eighth Avenue Church, Meridian. Nine GAs received awards for completing their missions adventures, and six Acteens received their crowns, capes, and scepters. GAs leaders are Mrs. Peggy Sullivan, retiring director, Mrs. Linda Brown, and Mrs. Betty Crenshaw. Acteens leaders are Mrs. Kay Canterbury, and Mrs. Kathy Holloman. Pictured, back row, left to right, Tammy Harper, Tina Canterbury, Teresa Griffin, Jeri Sullivan, Kim Pruitt. Second row, Dawn Crenshaw, Christy Brown, Sherri Butts, Stacy Sullivan, Mary Caraway. Front row, Cristi Pruitt, Brandi Harper, Brande Crenshaw, Cindy Sullivan, Michele Kaufmann.



Meadowood Church, Amory, held its first GA Recognition Service, Nov. 11, during the Sunday evening service. The girls participating in the recognition service were Terry Goode, Michelle Gates, Cherish Jernigan, Emily Coker, Tracy Duke, Samantha Morgan, Branna Coker, Misty Walls, Jennifer Rodabough, Kim Wade, Christy Jackson, Shirley Huey, Marlane Rodabough, Yvonna Orrell, Tina Stanford, Emily Best, Shae Owen, and Alysha Pace. Danny Powell, pastor; GA leaders are Harriet Coker and Gloria Coker.



Dr. Sam and Ginny Cannata Chapter of Parkview Church, Greenville, set up a RA booth and display in the Greenville Mall during RA week Nov. 4-10 to help show the public what RAs are all about and what they learn in the RA program. The chapter had a map of Africa on a real elephant's ear, and a foot stool made of an elephant's foot, also a zebra skin and many articles hand made of wood by natives in Africa. The chapter consists of 10 boys and three leaders. Pictured, left to right, Washington County Baptist Association RA director J. H. Kerr, Chris Vaughn, Benjamin Prewitt, Mark Montague, and James Prewitt.

Registration analysis shows low participation

By Dan Martin

NASHVILLE, Tenn. (BP) — Less than one in five churches in the Southern Baptist Convention participated in conducting the business of the nation's largest Protestant denomination at the 1984 annual meeting in Kansas City, Mo.

Lee Porter, registration secretary, said only 7,052 churches sent messengers to the annual meeting, representing 19.3 percent of the 36,000-plus churches affiliated with the SBC.

Porter, of Nashville, did a detailed statistical analysis of registration at the annual meeting in the wake of accusations of "packing" the annual meeting and rumors of massive busing for political control. The process took two months. The registration system used at the annual meetings is not computerized.

Porter also kept an hour-by-hour record of registration, comparing the figures with records he has kept during the past five years.

Porter said convention "packing" may have occurred and there might have been a "freeway vote," but "the analysis neither confirms nor denies" them. Generally, in comparison to the past six years, and particularly the 1977 annual meeting, also in Kansas City, the 1984 meeting registration was "normal."

Porter provided the results of his study to Baptist Press and presented statistical data to state Baptist newspapers.

Porter said the detailed analysis is the latest in a series of efforts designed to protect the integrity of the registration process. The effort has coincided with increasing controversy in the denomination.

"I knew at the Atlanta convention (1978) that we had serious registration problems," he said, the problems came to a head at the 1979 convention in Houston with charges of voter irregularities. At that meeting a group of inerrantists emerged, publicly saying their aim was to capture political control of the denomination in 10 years.

Porter said many of the registration improvements are beginning to show up.

In Kansas City, 92 percent of the messengers came with proper credentials. They had messenger registration credentials properly filled out. An additional six percent registered by letter; two percent used telegrams from their churches, he said.

"That is the same percentage we had in Pittsburgh (1983). That is a marked improvement over Houston, when only 48 percent of the messengers had properly filled out registration cards," he added.

The analysis of the 1984 registrations represents the first time such detailed information has been available on who was present, which churches participated and to what extent, and exact counts of state participation.

"The information should be very helpful in the various states as to exactly who is participating," Porter said.

In addition to determining that less

than 20 percent of the churches of the convention actually participated, Porter said the analysis revealed:

—More than three-quarters of the churches participating (75.92 percent) were represented by less than two messengers. "It would appear that most churches were represented by one family: generally the pastor, his wife, and/or one or more children," said Porter.

—Six states provided more than half of the participation: Missouri with 2,503; Texas with 1,856; Tennessee with 1,292; North Carolina with 1,251; Georgia with 1,022, and Kentucky with 996.

—Only 521 churches had more than six messengers, and only 131 had the allowed 10 messengers.

—Only four states had more than 10 churches with their allowed number of messengers: Missouri with 36; Texas, 21; Tennessee, 16, and Kentucky, 11.

—Texas had the highest number of participating churches with 722 represented. That, however, was only 17.64 percent of the 4,093 churches in the state. Missouri was second with 711 (38.92 percent of the 1,827 churches); North Carolina, third with 601 (17.28 percent of the 3,479 churches); Tennessee, fourth with 519 churches (18.58 percent of the 2,794 churches); South Carolina, fifth with 446 churches (25.88 percent of the 1,723 churches); Georgia, sixth with 443 churches (14.84 percent of the 2,984 churches), and Kentucky, seventh with 430 churches (19.30 percent of the 2,228 churches).

—Kansas had the highest participation, with 56.57 percent of its churches sending messengers. Porter said 112 of the 198 churches in Kansas sent messengers. "Kansas, which usually has less than 100 messengers at any convention, was a big surprise," he said. Kansas had 414 messengers at the annual meeting.

Other churches with high percentage participation were Iowa with 49.21 percent (31 of 63 churches); Missouri was third with 38.92 percent (85 of 287 churches); West Virginia, fifth with 27.91 percent (24 of 86 churches); and South Carolina, sixth with 25.88 percent.

Porter said he was surprised by the low Texas participation. "Texas did not have as many messengers of churches as we anticipated. With 1,822 messengers from 722 churches,

Texas participation is not very high. I anticipated they would have much more than 2,000 messengers," Porter said.

Texas, with more than 4,000 churches and 2.2 million members, was second among the states in participation, trailing Missouri. Texas, whose members comprise 16.45 percent of the aggregate membership of the SBC, accounted for 10.85 percent of the 1984 registration.

Of the Texas churches, 183 were represented by a single messenger, while 357 were represented by only two. Only 21 of the 4,093 Texas churches sent their full allocation.

Porter said the flow of registration was "basically normal. It was not out of proportion to other conventions."

By the close of registration Sunday, 3,539 persons had registered. By 3 p.m. Monday, the figure was up to 8,774. It had climbed to 11,283 by closing time Monday, the eve of the annual meeting. By 3 p.m. Tuesday, when the balloting in the presidential election was scheduled, registration was 16,132.

"We anticipated there would be a flood of registrations Tuesday," Porter said. "We were predicting Monday night we would hit 19,000. But that did not occur, and we reached only 17,101. From 3 p.m. Tuesday until the close of the convention Thursday night, we registered only 1,000 more. Registration generally 'dies' after 4 p.m. on the Tuesday of convention."

—Participation in the presidential election was the highest in the past six years. "At the time of the election, 16,132 messengers were registered. Of those, 14,822 cast ballots for almost 92 percent participation," Porter said.

—There is "very little difference" in participation levels by states between the 1977 convention and the 1984 meeting, both held in Kansas City.

"The registration at the two conventions, for all practical purposes, is basically the same," Porter said. "The 1984 meeting drew about 700 more messengers than did the 1977 convention. Missouri was up about 200, as was Texas. Kansas had a higher participation, but the variation in the other states was less than 100 either way," he said.

Dan Martin is news editor for Baptist Press.

Mexico cancels TV programs

MEXICO CITY (BP) — The government of Mexico has canceled broadcasts of two Baptist television programs, citing the Mexican constitution's prohibition of references to God and the Bible on radio and television.

But the government left open the door for continued Baptist programming as long as it falls within government limitations and gains prior approval from the interior department, which regulates broadcasting.

A government official said the two canceled programs — "Circle Three" and the "JOT" cartoon series — violate the constitutional limit, according to Sofia Alarcon, general manager of the National Baptist Convention of Mexico's media department.

"Circle Three" is a 39-part series featuring interviews, music and short evangelistic messages that has been broadcast widely in Latin America. It was produced by the Southern Baptist Foreign Mission Board. The "JOT" cartoons, produced by the Southern Baptist Radio and Television Commission, communicate Christian values such as honesty, obedience to parents, sharing and forgiveness.

Names in the News

FORT WORTH, Texas (BP) — Eldon K. Sparrow, former director of the Southern Baptist Radio and Television Commission's broadcast engineering department, has joined Cargill Associates as a consultant. In his new position Sparrow will direct capital campaigns for Christian-oriented institutions. Cargill Associates, a Fort Worth-based consulting firm which has worked in 43 states and two foreign countries, specializes in fund raising for Christian institutions and churches. As director of broadcast engineering for the RTVC, Sparrow traveled to churches across the Southern Baptist Convention consulting with them in acoustics, house and broadcast sound, lighting and video. He had been with the RTVC nearly 14 years. Sparrow, a native of California, was graduated from the University of Mississippi and attended graduate school there. He also has attended Southwestern Seminary in Fort Worth. He is married to Bonita Sparrow, formerly of Jackson, Miss., director of promotion for the RTVC.

Mark Gregory, Carthage, was named to the 1985 edition of *Who's Who Among American Universities and Colleges*. He was selected as a national outstanding campus leader on the basis of academic achievement, community service, leadership in extracurricular activities and potential for continued success. Gregory, a 1981 graduate of Mississippi State University, is associate pastor/minister of music at New Salem Church, Independence, Mo. He is married to the former Jan Thomas of Vicksburg.

Tate Street Church, Corinth, recently ordained Frank Marino, Charles Browning, and Dennis Shirley as deacons.

OKLAHOMA CITY (BP) — Joe L. Ingram, executive director-treasurer of the Baptist General Convention of Oklahoma since 1971, has rescinded his retirement announcement of November. When Ingram announced he wanted the apparatus put into motion to find his successor, messengers to the annual convention voted overwhelmingly to ask him to reconsider and bring his decision to the executive Board meeting Dec. 4. In his regularly scheduled address Dec. 4, Ingram said: "In feeling the assurance of his wisdom, his strength, I announce to you today that I will continue to serve as executive director-treasurer of this convention." He then brought a message on love and said only love can overcome the factions in the SBC. Ingram will be 65 in January.

Missionary news

Ben and Sandra Nash, missionaries to Ghana, have arrived in the States (address: Box 1154, Clinton, Miss. 39056). He was born in Hattiesburg and considers Jackson his hometown. She is the former Sandra Nobles of Clinton. They were appointed by the Foreign Mission Board in 1981.

Art Toalston, 34, co-news director at Southwestern Seminary, will join the Foreign Mission Board's news and information services department as staff writer Jan. 2. The Ohio native was religion editor for the Jackson Daily News for more than five years before entering Southwestern seminary in 1983 (BR) PHOTO



Donny and Carolyn Magers, according to an announcement in the *Herald of Harrisburg Church*, Tupelo, have agreed to accept a call to serve with the Calvary Baptist Church, Newport, Oregon. He will be a bivocational associate pastor, with outreach, music, and youth leadership responsibilities.

RICHMOND, Va. (BP) — George Hays, director for the Foreign Mission Board's work in east Asia, will retire at the end of 1985. Hays, who turns 65 next October, is liaison between the board and almost 500 Southern Baptist missionaries in Japan, South Korea, Taiwan, Hong Kong and Macao. He came to the assignment nearly a decade ago with 25 years' experience as a missionary teacher and administrator in Japan. During his last three years in Japan, Hays was field representative for his predecessor, the late James Belote.

Levon Moore, director of missions, Attala County, will preach in revival services at the New Chino Baptist Church in the Calvary-Arrowhead Baptist Association, Riverside, Calif., Jan. 6-11. This is a new mission church. For the past several months, the Attala Association has contributed \$200 per month for its work.

SYRACUSE, N.Y. (BP) — Glenn Igleheart, director of the interfaith witness department for the Home Mission Board for the past nine years, was installed recently as director of the missions division for the Baptist Convention of New York in Syracuse. He is a native of Kentucky.



Barry Sneed was ordained to the Gospel Ministry on Dec. 2, by South 28th Avenue Church, Hattiesburg. He was presented with the Certificate of Ordination by Gibbie McMillan. Delivering the charge to the candidate and the church was Gowan Ellis, pastor of Noxapater Church. McMillan delivered the ordination sermon. Sneed, a minister of education/activities at South 28th Avenue, is finishing his degree at New Orleans Seminary. He is married to the former Fran Ellis.

THE VILLAGE VIEW



FROM
Baptist Children's Village

P. O. Box 11308

Jackson, MS 39213

Gifts of Honor and Memory October 26—November 25,

A portion of the Village view is allocated each month to a listing of Gifts of Honor and Memory. Many group and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Mr. James S. Holmes
First National Bank, Jackson
Leo Homich
Henry F. Peebles, Jr.
Johnny Henry Hood
Foy A. Davis
Mrs. Libby Horn
First Baptist Church, Magee
Eldridge Hoy
Mr. & Mrs. J. C. Duren
Mrs. Annetta Thornton
Mr. Robert Humphreys
Mr. & Mrs. James P. Barnes, Jr.
Mr. & Mrs. David E. Pritchard
Mr. Otis Hunt
Trinity Baptist Church
P. C. Hutchinson
Bethlehem Baptist Church
Mrs. Lorene D. Jacks
Mr. & Mrs. B. F. Townsend
Max Jenkins
Mr. & Mrs. James R. Henry
Mr. J. C. Jernigan
Mr. & Mrs. F. M. Prince
Mrs. E. B. Norwood
Mr. & Mrs. W. A. Thomas
Robert Johnson
Buford & Lucretia Berry
Miss Lilly Jones
Charline Killebrew
Mary Shaw Jones
Betty & Mary Alice Braley
Mrs. Tressie Jones
Mrs. J. O. Sanders
Mr. Leon Keen
W. R. Gregory
Mr. & Mrs. Frank Shawblosky
Mr. Robert Kelly
Mr. & Mrs. William Earl Cain
Mrs. Margaret Bertrand Kendall
John R. Enoch
Mr. Jack Ewing
Mr. Gordon Kent
Mr. & Mrs. W. E. Hannah
Mr. Jimmy Anon Killingsworth
Mr. & Mrs. R. J. Boyte
Friends — Gladys & Willis
Mrs. C. F. Hollingsworth
Mr. Gerald Lance
Harry L. Howarth
Mr. John T. Lee
Ms. Jonnie Johnson
Nathan Legg
Frances M. Wilkerson
Mrs. Frances E. Lilly
Mrs. Roy B. Fowles
Mr. C. W. Lott
The Defenbaughs
Mrs. Margaret E. Lowery
Mr. & Mrs. C. D. Pollan
Mrs. Mae Donnelly Marks
Mr. & Mrs. M. E. Curran
Mrs. Etta Mathis
Winnie Carlisle
Miss Ann L. May
Gertrude H. Wilson
Mike McAdory
Mr. & Mrs. James McAdory
Mr. E. T. McAlpin
Mr. & Mrs. G. G. McAlpin
John McCain
Mrs. Ethel Mullins
Mrs. Ivy McCleer
Mr. & Mrs. L. D. Robertson
Mrs. Mabel Brister McCormick
Mrs. I. M. Brister
Mr. & Mrs. Monty Brister
Mr. & Mrs. Lowery Brister
Mr. & Mrs. Richard Brister
Rev. & Mrs. T. H. Maxwell
Mr. & Mrs. Malcolm Brister
Mr. Eddie McDonald
Mr. & Mrs. Stephen M. Stewart
Mrs. Lucy Netterville McGraw
Glading Baptist Church
Smith Memorial Sunday School,
Centerville
Mr. & Mrs. John F. Rollins
Gleaners Sunday School, Clinton
Mr. & Mrs. Joe Rogers
Mr. & Mrs. Willie R. Ginn
Mr. & Mrs. Artis Fulton

Mr. & Mrs. J. E. Carson
Alabel M. Liles
Mr. & Mrs. Tommy Taylor
Dr. & Mrs. Eugene I. Farr
Linda R. Burns
Sharon Dorman
Mr. & Mrs. Jerry Moore
Mr. & Mrs. Elton Hardy
Staff of Farrow Manor Campus
of The Baptist Children's
Village
Houseparents of India Nunnery
Campus of The Baptist
Children's Village.
Jackie & Mac Stewart
Cliff Rogers
Employees of Deposit Guaranty
Bank Centerville
Mr. & Mrs. Elwood Crain
Mrs. Dickie McMillan
Joe Bunch Family
Mrs. Sarah McMurtry
Mrs. Dudley S. Denison
Mrs. Carrie McQuary
Mr. & Mrs. Garland Vaughn, Sr.
Mr. & Mrs. Harmon Wallace
Mrs. George Meek
F. H. Murff
Mr. Brown Miller
Mr. & Mrs. Cliff Landrum
Mr. & Mrs. W. E. Hannah
Mrs. Hester Miller
Charline Killebrew
Mrs. Sallie Mills
Friends Through Forest Baptist
Church
Mrs. Carrie G. Moak
Mr. & Mrs. Norman L. Burton
Ann Southerland
Mr. & Mrs. Byron K. Green
Mrs. John H. Douglas
Raymond Martin, Jr.
Mr. Norner L. Gill, Sr.
Dr. Troy Morgan
Mrs. H. G. Fisher
Mr. Lewis Myers
Harry L. Howarth
Granville Myrick
Opal H. Green
Mrs. Frank Nester
Mrs. Sam Bounds
Ms. Ann Anderson
Davis Newton
Mr. & Mrs. Woodrow Tullos
Mrs. Mary Nicols
Mrs. R. C. Upton
Mrs. Ruby Nobles
Mr. & Mrs. W. E. Hannah
E. M. Norris
Mr. & Mrs. W. P. McMurchy, Jr.
Mr. Joe C. (Red) Oakes
Jean McKnight & Family
Mrs. Evelyn Whitaker
Mr. & Mrs. J. M. Tidwell
Thelma Carr & Ruth
Mrs. Lewis Turner
Mr. & Mrs. John R. Reeder
John Black, Jr.
Mr. & Mrs. W. R. Barker
Alta Foard O'Shea
Ann G. Stanford
Mr. Narvil Overstreet
Mr. & Mrs. Lawrence Kenneth
Mrs. Ruth M. Cwens
Mayme L. Prevost
Mrs. Ernie Campbell
Mrs. Carolyn Parker
Mrs. Thomas E. Parker
Karen Pearson
Mr. & Mrs. Carroll Bruister, Jr.
Mr. H. H. Pearson, Jr.
Mrs. Joe T. Odle
R. L. "Pete" Peden
Mr. & Mrs. Truett Helms
Mrs. Kate Buchanan Perkins
Mr. & Mrs. G. H. Barker
James Persons
Mr. & Mrs. John Prince
Ray Davis
Rose Mary Anding Pfing
Mrs. James Anding

Lute V. Phillips
Mr. & Mrs. Howard Grantham
Mr. W. J. Pierce
Mr. & Mrs. Herbert Ball
Mr. & Mrs. Herman Dungan
Family
Mrs. Russell Bush, Jr.
Estelle Fagan Polk
Mr. & Mrs. E. K. Merritt
Betty Mulloy
Mrs. Reed Polk
The J. R. McInnis Family
Mrs. C. D. Rippey
Mrs. Helen (Oliver) Powell
Evelyn Rodgers & Family
Mrs. Lester Rodgers
Mrs. Helen Power
Mrs. Norman Moody
Dannie W. Helums
Mrs. R. C. Upton
Bobby Prestridge
Mrs. Clara Glaze
Frank D. Prewitt
Mrs. Frank Prewitt
Helen A. Puckett
Ken & Betty Carpenter
Mr. J. J. Pullen
Mr. & Mrs. R. M. Russell, Jr.
Mable Purvis
Mrs. Ernie Campbell
Marguerite D. Reed
Mr. Bryant A. Reed, Sr.
Mr. L. A. (Dusty) Rhodes
John G. Hardy
Mr. & Mrs. Braxter Irby
Charles Richardson
Mrs. John H. Douglas
Mrs. Pearl Ricks
Mr. & Mrs. Thomas D. Faust, Jr.
Mr. Benjamin Harold Rimes
Mr. & Mrs. W. J. Ireland
Mr. & Mrs. Jewell A. Knight
Mr. Lee Robbins
TEL Sunday School, Morton
L. Douglas Robertson
Mr. & Mrs. Roy D. Hendricks
Mrs. V. B. Deaton
Joe Bryant Ross
Mrs. Charlie Ross & Family
Mrs. Nancy J. Runnels
Mr. & Mrs. Will Dobbs
Mr. & Mrs. James T. Pace
Mrs. Ernie Campbell
Mrs. Charles Russell
Mrs. Eugenia Martin
Mrs. John Russom, Sr.
Mr. & Mrs. Harmon M. Walker
Mrs. Annie Russum
Mr. & Mrs. C. A. Rooker
Mr. & Mrs. Raymond Felten
Mr. B. P. Russum
Mrs. Arthur Turner
Marie Rutledge
Rena Davenport
Mrs. Maude Sandusky
Southern Hospitality Service
Jack Schultz
Mr. & Mrs. Robert W. King
Mr. J. E. Schwartz
Mrs. Arthur Turner
Mrs. Kate Schwarzawer
Mr. & Mrs. Joe F. Sharp
Mr. Levi Sheppard
Mrs. S. J. Foote, Sr.
John Philemon Simmons
Mr. & Mrs. Dolan Fleming
Lucille A. Simmons
O. H. Simmons
Mrs. Jewell Slocum
Mrs. Robert Embrey, Jr.
Mrs. Mary Alice Smith
D. Lott Miss Study Group, Hat-
tiesburg
Mr. & Mrs. Edward S. Wright
Mr. Anderson T. Snider
John G. Hardy
Mrs. Hazel C. Flora
Mr. Fred Spain
Mr. & Mrs. W. H. Frederick
Harry L. Howarth
Mr. Conrad Stevenson
Mrs. R. C. Upton

Time-limited service

In the Sept. 4 edition of "The Village View," we introduced this subject matter and announced our intentions to identify and describe each of the Village's task-oriented or time-

limited programs of care. In the Nov. 15 edition, we repeated the rationale of our programming and included summary explanations of two of them (Family Clarification and Supplementing Parenting).

Here, continuing the series, which is designed as a further effort to better acquaint our friends with the methods we employ in maintaining a Christian child-care ministry relevant to the 1980's and consistent with needs of today's Mississippi children, we now summarize two additional tasks or goal-oriented programs of care currently included among Village services:

Chemical Dependency Unit

A 6 to 8-month program of extended therapy under Village campus care for drug or alcohol-dependent adolescents referred from Mississippi Baptist Medical Center after orientation and detoxification. A controlled "step" between hospital and society, designed to reduce recidivism.

Interested persons may obtain more detailed information about and explanation of these programs by writing The Baptist Children's Village, Box 11308, Jackson, Mississippi, 39213. Other task-oriented programs will be summarized in future issues of "The Village View."

Behavior re-education

A 6-months intensive period of care, involving modification of behavior patterns which have been responsible for the child's inability to remain in his private home. Intensive professional guidance and therapy support cottage life in this program.

Welcome Dr. McGregor!

Village staff and children join the Administration in a hearty greeting to Dr. Kermit D. McGregor as he joins our staff on Jan. 1, 1985, in the capacity of Director of Public Relations. Mr. Nunnery and the Board of Trustees surprised and delighted all of us on Dec. 6 by announcing that Dr. McGregor had resigned the pastorate of Morrison Heights Baptist Church in Clinton, effective Dec. 31, in order to accept this important assignment as a member of our Village team. Most of us already know, love, and respect him because of his long and effective service as a member of our Board of Trustees. We are excited and grateful to have his considerable talent and boundless energy invested, full-time, in writing and speaking to Mississippi Baptist churches and individuals and in visiting with them on behalf of the boys and girls who are our responsibility. We know that The Village will be better enabled to serve children and families who are of concern to Christian Baptists in this state as he helps all of you better understand The Village, who we are, and what we try to do in the name of "the real lover of children."

We are anxious to have you meet and hear this vigorous, experienced, and effective preacher of the gospel; and we urge you to invite him to your church, to a meeting of one of its organizations or auxiliaries or to your service or civic club. Write or call Dr. McGregor at our Jackson offices, at Box 11308, Jackson, Mississippi, 39213, or telephone him at 922-2242.

December Board Meeting

The Board of Trustees of The Baptist Children's Village convened in its year-ending session on Dec. 4 with the largest number attending in recent memory. Fifteen members, being the entire active membership of the Board, were joined by three retired Trustees in the quarterly meeting of our governing Board for 1984, as Rev. Doyle Cummings, Pastor of the First Baptist Church in Itta Bena, was elected President to succeed Dr. Kermit Dr. McGregor; and Dr. Larry W. Fields, Pastor of Harrisburg Baptist Church in Tupelo, was elected Vice-President and Chairman of the Executive Committee, Mr. Charles L. Miller, a Jackson businessman is the Secretary.

In addition to electing officers and hearing the semi-annual report of The Village's Administration, Trustees received and adopted the report of a special committee of past and present Trustees which, in October and November of 1984, conducted the most extensive and thorough examination and evaluation of Village ministries and services in Village history as services affect costs of operation and voluntary contributions. One of the significant results of the committee study and report was creation of the office of Director of Public Relations and naming of Dr. Kermit Dr. McGregor of Clinton to that staff position.

Trustees attending, in addition to President Cummings, Vice-President Fields, Secretary Miller and Dr. McGregor were Mr. Robert W. King, Mr. Fred L. Gaddis, Mr. Ralph H. Hester, Sr., Mr. Eustus R. "Jake" Bond, Rev. John Wayne Edwards, Rev. Ronny E. Robinson, Dr. James L. Spencer, Mrs. Dot Walker, Dr. Harry Lucenay, James T. Hollingsworth, Mr. Tommy Brumfield, Mr. W. Kelly Pyron, Rev. W. F. "Pete" Evans, Mr. T. Cooper Walton. Following the business meeting, Board members and their spouses were entertained by the Executive Director and Mrs. Nunnery at their traditional pre-Christmas luncheon.

Thank You!

Response in late November and early December to our appeals to individuals for supplemental financial assistance has been helpful, encouraging, and gratifying. Emphasis upon the traditional "Holiday Fund" appeal for food budgeting and Christmas gift needs is now in progress.

Each year, and in every way, we are forcefully reminded of the blessing which is ours in being included in your prayerful interest as a sensitive, legitimate Baptist mission cause. Again, so many of you are demonstrating the depth of your concern for Mississippi boys and girls who are neglected, dependent, abandoned, abused, or who have special and complicated needs. We thank you and we thank God for you. Again we extend warmest wishes for a blessed Christmas to our individual friends and supporters. If you, as an individual have not yet remembered our children this Christmas, we beg you to act promptly, for they and our staff are depending upon you.

Gifts of Honor

Mrs. May Brister
Alathan Sunday School, Collins
Mr. & Mrs. John Keeton, Jr.
Truth Seekers Sunday School,
Grenada
Mrs. Charles D. Wilson
Mai Ellis Allen
Mrs. Glen Wright
TEL Sunday School, Charleston
Dr. Jim Street & Family
Harry L. Howarth
Wesley & Lavelle Talkington
Rev. & Mrs. L. Gerald Castilo

Baptist Record

- Uniform: *A witness to good news*
- Life and Work: *Mary*
- Bible Book: *Old sins repeated*

Old sins repeated

By Vernon L. Sikes, Yazoo City
Isaiah 56:1-59:21

It's a vicious cycle, sin. Our intentions may be sterling, but despite our efforts, sin keeps creeping into our lives. Man's heart is the battleground for war between sin and righteousness.

Chapters 56-59 contrast the condition of the righteous with the state of those who practice unrighteousness. God proclaimed his intentions to save all who would come to him.

I. Salvation for all (56:1-8)

God's love is not limited to one nation or race. His love encompasses all of mankind. The law, regarding eunuchs, found in Deuteronomy 23 is thereby voided.

II. Incompetent leaders (56:9-57:2)

Cowardice, indifference, selfish intentions, or perhaps all three of these caused Judah's spiritual leaders to close their eyes to the evil which surrounded them. Instead of speaking out against the evils, they gave no warnings of approaching danger (56:10).

III. Condemnation of the idolaters (57:3-13)

How separated from God the Judeans have become! There were groups who had become caught up in idolatry and their gods were mere stones capable of doing nothing for them (57:6, 13). The mystery of their

allegiance lay in the pains that they took to pay homage to those worthless images child sacrifices, expensive sacrifices, pilgrimages. They spared no expense or effort to worship them.

Why did they commit themselves to idols instead of God? "Is it because I've been too gentle that you have no fear of me?" (57:11)

IV. Blessings for the humble (57:14-21)

"He who trusts in me shall possess the land and inherit my Holy Mountain" (57:13). This section refers to that promise in verse 13. God dwells with those of contrite and humble spirits (57:15). They are the ones who had sustained life's sorrows and pains and continued to rest in the confidence of God's power. God had punished his people because of evil doings (57:17), but God continued to watch them compassionately and would, in due time, heal their hurts (57:18). His treatment of the wicked would be quite a different story (57:20-21).

V. Real religion (58:1-14)

Isaiah wasn't addressing only those who never participated in the religious observances at the temple. His finger was also pointed to the insincerity of those who acted so piously in their worship (58:2). "How they

love the temple services," Isaiah said sarcastically.

After all their fasting and penance, they were amazed that God was not pleased. But the reply was simply, "Look, what good is fasting when you keep on fighting and quarreling? This kind of fasting will never get you anywhere with me" (58:4).

The type of fasting that pleased God had tangible results: a cessation to oppression (58:6) and deeds of kindness and benevolence (58:7). When their worship reached that degree of maturity, their "light will shine" (58:10), and God will satisfy their every need (58:11-12).

VI. A trademark of sin (Chapter 59)

To make a long story short, Isaiah remarked that "Everything you do is filled with sin; violence is your trademark (59:6). The list of wrongdoings was endless. It is little wonder that they couldn't find God's blessings and that he wouldn't punish those who injured them (59:9). God had turned away from them. God would minister to them, but not to their sins. The people could not be delivered by him so long as these injustices continued.

Despite all the hopelessness brought about by their sin, in the end God will make possible the anticipated salvation (59:15-17). He would become their champion to bring them this salvation (59:16). He would come as a Redeemer (59:20) and would establish an everlasting relationship between him and his people.

A witness to good news

By Bobby Lee, Tupelo
Acts 8:26-40

Philip experienced a strange command from the Lord. He had been having a successful revival in the city of Samaria. Then he received word from the Lord to go into the desert. I imagine Philip wondered what in the world was going on going from a big city revival to a desert where there was no one.

However, there was one man traveling through the desert whose heart was being prepared to hear about Jesus. The man of Ethiopia is said to have been one of great authority under Candace, queen of Ethiopia. It just so happened that Philip was a man of great authority under the God of heaven and earth. The Ethiopian is said to have been in charge of all the treasure of the queen. We could say of Philip that he was in charge of the heavenly treasure of the gospel. The gospel is the good news of what God has done for man in Christ Jesus.

The Ethiopian was reading from Isaiah the prophet. Philip asked him if he understood what he read. The Ethiopian said, "How can I, except some man should guide me?" A lot of people need guidance in understanding the scriptures. There are many people who should be giving this guidance. But for one reason or

another they are failing in their responsibility. The writer of Hebrews said that when we ought to be teaching others, we have need for someone to teach us.

I don't know of a better passage for the Ethiopian to be reading than the one he was reading, because it speaks of the one who died for us.

The Ethiopian asked Philip a question. Who was Isaiah talking about? This opened the door for Philip to preach Jesus unto him. Philip didn't waste time talking about history, or some unnecessary bit of information. The Bible says that he "preached Jesus to him." That's what this world needs. There are a lot of good things to talk about in this life, but when you begin to deal with an individual who is burdened with sin, you had better talk to him about Jesus.

S. D. Gordon said he had a dream one night that he wished every preacher could have. He had gone into the pulpit early. He watched the people as they took their places in the pews. He noticed one particular man who stood out from the rest of the people. The young man sat near the front. Gordon decided he would try to meet the man after services. But when the services were over, the young man was gone. Gordon asked someone who the young man was. They replied, "Why, Dr. Gordon, don't you know? That was Jesus." Gordon said, "I awoke in a sweat. I tried to remember what I had said in my sermon. Had I talked about myself or had I lifted up Jesus to my congregation?"

When we preach, we need to preach Jesus. Apparently Philip mentioned baptism to the Ethiopian, because the man requested to be baptized when enough water was found. But they had the order correct. The Ethiopian first believed with all his heart, and after that he was allowed to be baptized.

It would be good if we had more people, like Philip, who were sensitive to the leading of the Spirit and willing to witness to lost individuals.

Mary

By Charles E. Myers, Jackson
Luke 1:38, 42-55

In this lesson helping us to get ready for Christmas we look at Mary the mother of our Lord. It is very difficult for us to study Mary objectively. One group has deified her, causing others to turn completely away from her and more or less ignore her. Others have been caught up in a sentimental interpretation of her role as the mother of Jesus and lifted her completely out of her place as a human being. Let us shed our preconceived and often misguided conceptions and see this woman as she was.

She was the daughter of a poor couple who were devout Jews. She had been brought up in a strict fashion according to Jewish faith and practice. She had accepted that training and these same religious convictions had become hers, not just her parents. She had become engaged to a young carpenter in Nazareth. The announcing of the engagement was a public ceremony involving a commitment, and any breaking of the engagement would also have to be a public thing. The exact time of the wedding probably depended upon the economic conditions of Joseph. It was probably an exciting, yet extremely serious, time for Mary.

Under these circumstances, Luke tells us an angel appeared to Mary and after calming her fears, told her

she was to become a mother. Mary quickly corrected the angel, telling him that could not be true since she was not married. The angel told her that this was no ordinary child. He told her that God had chosen her to become the mother of the Messiah and that she would become pregnant without a husband in a miraculous way. Mary could not understand how this could be nor what the ramifications were. She was simply willing to submit to God's will and so she said, "Be it unto me according to thy word."

Such submission was not simple, and it required faith. She surely did not understand how it could be done. She knew how unmarried pregnant women were treated in her community. She also knew that the religious leaders would approve of stoning her as an adulteress. Her idea of the Messiah was not a helpless baby; yet God had spoken, and she answered, "Thy will be done." That tells us a great deal about this young lady God had chosen to be the mother of Jesus.

In the conversation with Mary, the angel told her of the pregnancy of Elizabeth, a cousin of Mary's. She knew Elizabeth was too old to have a child, and if she were pregnant, that would be a miracle in itself. So she decided to visit Elizabeth. When Elizabeth saw Mary, she said she felt the baby inside leap, and being filled with the Holy Spirit, she cried aloud, "Blessed art thou among women, and

blessed is the fruit of thy womb."

This was an affirmation Mary needed. The angel had told her of the baby; now God had revealed the secret to Elizabeth, and before Mary had told Elizabeth her news, Elizabeth was telling Mary and rejoicing in what had happened. Then these two women spent time sharing with each other what God was doing. And Mary knew for sure that her experience with the angel was genuine, and that her submission to the Lord had been right.

Out of this experience which moved her deeply came the song of praise called the Magnificat. It is one of the most beautiful pieces of poetry in the entire Bible and expresses the deep feelings of this young lady. She thanked God for what he was doing in and through her. She considered herself fortunate because God had chosen to use her in this fashion. She expressed gratitude for God's power and expressed her confidence in his using that power for righteousness. He would overthrow wicked kingdoms, scatter wealthy people who were unjust, feed those who were hungry, and restore Israel to her right and useful place. God would keep his promises made to Abraham and his seed. She was sure of it because the angel had spoken to her and it had been confirmed by the Holy Spirit speaking through Elizabeth. She could no longer contain her feelings within herself and so she cries her praise to

almighty God.

We have other contacts with Mary as the life of Jesus unfolds. We see her at his birth, at the experience in the temple when Jesus was twelve, a time or two during his public ministry, and finally at the cross. Through all these experiences she remained the same person we see in this initial contact we have with her.

She was a person of deep faith. God had promised a Messiah. She believed he would keep his word. She was pure and righteous. When God was looking for a woman in which the Holy seed could be placed, Mary found favor in his sight. Her faith in God and her spiritual insight enabled her to be completely submissive to God's will. She quietly responded to the angel, "I am a servant of God, let him do with me as he wills."

She let God affirm his promise through the testimony and love of Elizabeth. And, as deep as her faith was, this was an affirmation she needed. And when she realized it was all in place, her heart could no longer contain her feelings. She cried her praise to God, using phrases Hannah had used when God answered her prayer for a son. This revealed her knowledge of Jewish scripture and her familiarity with God's dealings with his people. In all of this we see Mary as a fine spiritually inclined young lady whom God used as the mother of his Son.

Baptist Record

CARRIER ROUTE 33
291 12-06
005-DTM HIS SOCIETY 00
SD BAPT HIS SOCIETY 00
127 9TH AVE N TN 37203
NASHVILLE

December 13, 1984

Box 530, Jackson, MS 39205